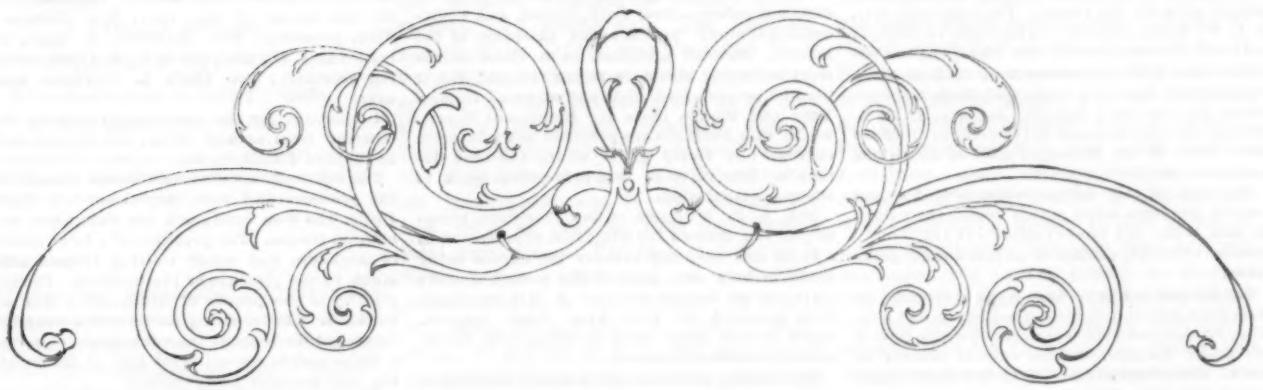


Zion's Herald

Wednesday, November 9, 1898



A DUTCH INTERIOR

From the painting by Jozef Israëls. See paper on "Dutch Art" by Miss Dougherty on page 1430.



W. H. M. S.

The seventeenth annual meeting of the Woman's Home Missionary Society met, under highly favorable auspices, in Wesley Church, Minneapolis, Minn., Oct. 19, Mrs. Clinton B. Fisk presiding. The opening devotional exercises were led by Mrs. Bishop Joyce. Addresses of welcome were given by Mrs. Matt. S. Hughes, wife of the pastor, Rev. Dr. Jabez Brooks, Rev. Dr. Chaffee, and Acting Mayor Loye; and Mrs. T. J. Everett, of the New England Southern Conference, gracefully responded.

Mrs. Fisk gave the annual address, and the corresponding secretary, Mrs. E. L. Rust, reported successful advances and outlined plans for extended work in the future. The treasurer, Mrs. D. L. Williams, reported an advance in receipts over any previous year in the history of the Society—the total, including a small loan and a balance from last year, being \$135,163.85. Expenditures for the year, \$131,430; balance, \$3,733.85. During the year bequests to the amount of \$36,000 were made to the Society, \$13,000 of which has been paid in.

The work of this Society is distributed among twenty Bureaus, all of which report their work at this time. All lesser interests of the Society are also critically examined at this annual gathering.

The Bureau for Deaconess Work is directed by Mrs. Jane Bancroft Robinson, secretary, and Mrs. D. A. Minard, assistant secretary. Twenty Homes are under its care, besides several centres of work. One hundred and eighty-five deaconesses are in the field, and the calls for new work are much more numerous than are the new workers. The Training School at Washington, D. C., has far outgrown its capacity, and the new building, "Rust Hall," projected last year, has now become an immediate necessity. After the comprehensive report given by Mrs. Robinson and the excellent address by Rev. Dr. Ames, president of the Training School, subscriptions for the new building were taken amounting to between four and five thousand dollars. Miss Iva May Durham, deaconess at large, and Miss Ida Miner, of the Washington Home, were present during the convention and added much to the interest.

The Southern work, comprised under seven Bureaus and numbering fifteen Homes, has never been in such a state of prosperity as now. Several of the Industrial Homes have been enlarged and improved during the year. These Homes throw out life-lines in many directions, not only caring for the young women resident in the Homes, but gathering mothers and children and even men into sewing-schools, night schools, temperance schools and Sunday-schools. Among the eight thousand girls who have been under instruction in its day-schools, and the two thousand who have passed through its Industrial Homes, a very large number have become Christian teachers and home-makers.

Work for the Indians is being carried on under two different Bureaus, the one, Mrs. E. W. Simpson, secretary, having its work among Navajos and Apaches, of New Mexico, the other among the Indians on the frontier, of which Mrs. H. C. McCabe is secretary. Good advance has been made in all the missions under the care of these Bureaus. Miss Moore, of Dulce, New Mexico, who with Miss Clegg has labored for many years among the Apaches in New Mexico, was at the convention, and spoke with great effect of the perils and promise of her work. Much good work is being done at various points, and the Home for Indian girls at Lyndon, Washington, is doubtless preparing future workers for the Indian field.

The work among the Spanish Americans, Mrs. Anna Kent, secretary, is being carried on at Albuquerque, New Mexico, where excellent work is being done in Harwood Home, and at two other points where flourishing schools are under the direction of missionary teachers.

The work in Alaska, reported by Mrs. S. L. Beller, secretary of the Bureau for Alaska, is full of interest and promise. Jesse Lee Home, at Unalaska, commands general confidence and respect, and has at present between thirty and forty children under its care. Five of the more advanced pupils were brought to the Government school at Carlisle a year ago, and Miss Mellor, a teacher in Unalaska, accompanied five more young Alaskan girls who will study there this year, stopping with them at the convention. These girls have been under the care of our teachers about six years, and it is hoped that some may be fitted to take positions in the Gov-

ernment schools of Alaska. Mrs. Beller's presentation of the work was much enjoyed, and she was strongly re-enforced by Miss Mellor, fresh from the field.

Mrs. B. S. Potter, secretary of the Bureau for Utah, represented the work being done among the Mormons. Thirteen missionaries and deaconesses are in the field, who gather the children into schools and do personal work among the homes. The Deaconess Home in Salt Lake City is doing excellent work. Mrs. Potter reported 300,000 Mormons in Utah, Idaho and Montana. They are multiplying in many parts of the great West, and are even seeking to spread their infamous doctrines among the Indians and colored people.

The work for Immigrants, carried on at three different points—New York, Boston and Philadelphia—alone justifies the existence of the Society. Devoted missionaries at these points meet incoming steamers to counsel and aid, if need be, unprotected girls and women. In New York and Boston there are Immigrant Homes, where safe lodgings are provided at a minimum of cost, and freely given where the case demands. The value of this preventive work is beyond computation.

Mrs. L. P. Williams, of San Francisco, secretary of the Bureau for Orientals, represented in a lucid and thrilling manner the efforts being made to help save some of the wretched slave girls who are bought and sold in this free land. Four hundred, all told, have been rescued. Much of this good work is being done by our trained deaconess workers.

The Society maintains three homes for orphan

and destitute children—the Mothers' Jewels' Home at York, Nebraska, Watts de Peyster Home at Tivoli, New York, and Cunningham Home at Urbana, Illinois. About 175 children are at present in these Homes. Some marked fruit has been gathered through their agency.

The cause of Systematic Giving, ably represented by Mrs. Samuel Hamilton, secretary, received a great impetus at this meeting. Her report made a profound impression, and the convention heartily seconded her plan to lay a petition before our Bishops, urging the importance of an advance step in this matter.

The annual election of officers resulted in the re-election of the entire Board. We take space for the names of four only: Mrs. Clinton B. Fisk, president; Mrs. Elizabeth L. Rust, corresponding secretary; Mrs. F. A. Aiken, recording secretary; Mrs. Della L. Williams, treasurer.

Invitations for the next annual meeting were received from several cities, the decision being in favor of Pittsburg, Pa.

The convention was several times blessed with the presence and wise, helpful words of Bishop Joyce, who also conducted the delightful communion season. The presence of a large number of ministers and other visiting friends added much to the pleasure of the meeting. The hospitality of the people of Minneapolis was unbounded. The inspiring music which was freely furnished throughout the week contributed not a little also to the spiritual tone of the gathering, and was highly appreciated.

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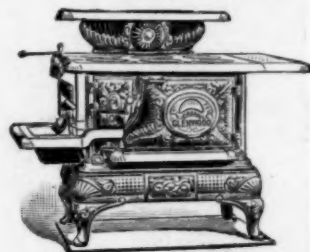
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CHARLES PARKHURST, Editor

A. S. WEED, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Ship-Building

All over the world the shipyards are turning out more ships, both for war and commerce, than ever before. England leads all the other nations. She launched, during the first nine months of the present year, 568 vessels, representing 1,364,250 tons, exclusive of the men-of-war. This is unprecedented. Germany follows England, France comes next, and the United States is the fourth in the list. On the 1st of September there were 267 vessels under construction, of which 54 belonged to British owners. The tonnage was 175,814 gross tons. Germany had 43, France 25, and the United States 50. All the principal shipyards in the United States have about as many orders as they can fill, and the price of ships has advanced in consequence.

A Message of Peace

At the consecration ceremonies of the Church of the Redeemer, in Jerusalem, the Emperor of Germany said: "From Jerusalem came the light in splendor from which the German nation became great and glorious. What the German peoples have become, they became under the banner of the Cross, the emblem of self-sacrificing charity. As was done nearly two thousand years ago, so today I ring out the cry, voicing my ardent hope, to all 'Peace on earth.' " With all the excess of the spectacular and the redundancy of the absurd which have characterized the sensational pilgrimage of this eccentric monarch, this message is certainly worthy of the time and place. One hears in it the echo of the Czar of Russia inviting a conference to consider the disarmament of Europe. It may come, even in our time, when peace shall be preferred above war in all the kingdoms of the earth.

The New French Cabinet

M. Dupuy had remarkably good success in forming a Cabinet. It is a body of men whose wisdom and strength commend them to the French people. M. Dupuy, the Premier, and M. de Freycinet, the Minister of War, are former premiers. It is believed that M. Ribot, who was also premier not long since, will eventually succeed M. Gullian

as Minister of the Colonies. Four of the present Ministry were members of the Brisson Cabinet so rudely overthrown two weeks ago. The opening speech of M. Dupuy was received in a very different manner from the closing speech of his predecessor. It is distinctly a Republican Ministry, and at least six of the members are well versed in ministerial usages. De Freycinet is an Opportunist, and it was during his last term as premier that the Dreyfus trial took place. The case of Dreyfus is beyond the jurisdiction of executive power, and it is not anticipated that it will seriously trouble the present Ministry. If driven to it by the clamors of the people, it may be necessary to adopt a vigorous foreign policy in order to unite the discordant elements, but the character of the leading members of the Cabinet is such that there is every prospect that confidence may be speedily restored.

English Rule in Egypt

Twenty years ago there was scarcely a mile of good wagon road in Egypt. During the last six years more than a thousand miles of fine roads have been constructed. Egypt today has more miles of railroad than Spain, or Portugal, or Austria-Hungary. Under the Ptolemies it is estimated that the population did not exceed eight million; under the Mamelukes it fell to three million. When the British began their rule in 1882 the population was less than six million; it is now almost ten million — an increase of 66 per cent. in sixteen years. Egypt is no longer the granary of the world, but its agricultural productions are far in excess of what they were in the seven fat years of Joseph. British enterprise and British government, joined with modern methods, have wrought wonders in this land of the oldest civilization of historic times. They have refuted the idea that ruined empires cannot be rehabilitated. The result is that Egypt is practically, to all intents and purposes, a part of the British Empire. There is no need of any formal declaration of a protectorate. British occupation means very much more than any protectorate that could possibly be proclaimed. It is the good work she has done, not only for Egypt but for the world, that guarantees her presence in Egypt and her final control of the Valley of the Nile.

Usurpation of Power

Some time ago the attorney-general of Illinois filed a bill against the Pullman Company, alleging violations of its charter. Among the violations specified were the ownership and control of the Pullman block in Chicago, and of the

town of Pullman, including houses rented by 13,000 people, public buildings, churches and school-houses, a theatre, gas plant, water system, etc. The exercise of municipal powers in the town of Pullman, the possession of large tracts of land not necessary for the purpose for which the Company was chartered, the control of iron and steel works, foundries and manufactories, were charged as being hostile to the welfare of society and contrary to the spirit of our institutions. The case was bitterly contested, but having found its way to the Supreme Court of the State a decision has just been announced. The Court decides that the Company is guilty, and that it is exercising powers and performing acts for which it has no warrant. The Court also holds that the unauthorized acts of the Company tend to restrain competition in various branches of trade, and to remove real estate from the operation of the statute of descent, placing the title thereof in a corporation having perpetual succession and unending existence. This decision is far-reaching, and if pressed will result in a very material reduction in the powers of this gigantic monopoly. There can be no doubt but that in exercising municipal despotism the Company has violated the laws and the constitution not only of the State of Illinois, but those of the United States as well. While there are rumors that the case may be taken to the United States Supreme Court, it is not likely that the Company will make any further contest.

Our Railroads

Very few people in this country have any idea of the important part played by the railroads. No less than 850,000 are employed in their management. These are paid \$470,000,000 in wages annually — almost as much as the expenses of the National Government in time of peace. Every one hundred miles of railroad require 450 persons to operate it. In 1830 there were just twenty-two miles of track in use; today there are 244,500, including 58,000 miles of yard tracks, sidings and turnouts. These represent an expenditure of more than \$11,000,000,000. It requires 1,325,000 cars, exclusive of sleeping cars, to handle the freight and passenger traffic, and 36,000 locomotives. It is estimated that fully one-seventh of the wealth of the United States is invested in railroad property. During the year ending with the first of September, 760,000,000 tons of freight were moved by the railroads; every ton was carried an average distance of 125 miles. Taking the average price of freight for the year, it is found that to make one dollar a ton of freight was car-

ried 1,530 miles; a passenger was carried 500 miles to make the same amount. There were 550,000,000 passengers on the trains last year, and they paid for transportation \$275,000,000. The net earnings were about one million dollars a day.

Precautions against the Bubonic Plague

On the appearance of the bubonic plague in Vienna, and the death of several persons connected with Professor Nothnagle's bacteriological establishment, our Government took prompt action. It at once notified the transatlantic steamship companies that steerage passengers from Vienna would not be admitted into the United States until after they had passed a rigid quarantine of two weeks. One of the first results of this notification is the detention of a large number of Austrians who went to Hamburg to take ship to America. A sailing vessel recently arrived at San Francisco had two deaths on the passage from what was supposed to be the plague. The most rigid precautions were taken to prevent all possibility of an outbreak. It is of immense importance that this dread disease be barred out. In Vienna there have been nine cases in all. Of these only three had proved fatal at last accounts, and it is believed that there will be no further trouble in that city.

New Ministry in Japan

On the 28th of last June it was announced that Japan had for the first time a cabinet whose members were all of the same political party. Count Okuma Stagaki was its premier, and he had succeeded in getting together a promising Ministry. This experiment has attracted considerable attention, but its failure has been predicted from the beginning. After four months in office the disagreements became so serious that the Ministry resigned. Field Marshal Marquis Yamataga Aritomo has now gone to the other extreme and formed a cabinet no member of which is connected with any political party. It is just thirty years since the Satsuma *coup d'état* placed the present Emperor on the throne and made him swear to establish and maintain a representative form of government. It was on his sixteenth birthday that Mutsu Hito was proclaimed as the ruler of a new era — the Era of Meiji, that is, "civilization," or "enlightened peace." The new Japan was born that day, and in all the history of the world no nation has ever shown such marked progress in a single generation. This has not come about by accident, nor yet altogether by the enterprise of the people. It is due very largely to the wisdom and patience of the leaders. There is no good reason for supposing that if China had such leadership she would not rival Japan.

The National Finances

Although the Treasury of the United States had a cash balance of more than \$300,000,000 on the last day of October, yet the disbursements during the month exceeded the receipts by \$14,500,000. The war with Spain is still a large expense, and it will be several months

before the expenses can be brought within the income, even if there is no more fighting. It is said that some of the war taxes are to be repealed as soon as Congress meets, and the brewers are the first in the field to claim relief. As the brewers advanced the price of beer so as to more than cover the war tax, it is difficult to see where their claim comes in. With the present protective tariff on beer there is no possible reason why the tax should be reduced. If it is removed, the tariff should be lowered. The people of the United States have made the brewers rich. It is devoutly to be hoped that the tax on beer will be the last to be removed.

A Serious Fire

On Sunday afternoon, a little after five o'clock, an explosion of gas caused great damage to the Capitol at Washington. The explosion was under the rooms set apart for the Supreme Court, and these were left a mass of ruins. Indeed, the central part of the eastern side of the building was seriously damaged from the main floor to the sub-basement; windows were blown out, locked doors were forced from their hinges, ceilings and walls were thrown down or torn to pieces by masses of masonry hurled out of place by the explosion. Fire broke out almost at the same instant, and the loss caused by this element was even more disastrous. Water and fire together practically ruined the great law library, and either destroyed or rendered useless the mass of records of the Supreme Court from 1792 to 1832. This loss is irreparable, but fortunately the later records of the Court were not touched. The Supreme Court will sit in the rooms of the Senate Committee on the District of Columbia for the present.

England's Preparation for War

Although it is understood that France will not dispute with England for the possession of Fashoda, it is very evident that the question of the ownership of the Valley of the Nile is not yet settled. The extraordinary preparations for war which have been going on in England for the last month are ominous. Very few people in the United States realize their magnitude. The despatch of the Channel Squadron to Gibraltar to prevent the junction of the two French fleets, one of which is at Brest and the other at Toulon; the emergency squadron formed of twelve large ships with full crews; the rapid assembling of officers, men, ammunition and supplies; and the intense activity at all the navy yards — all go to show the scale of preparations. It is said that never since the days of Nelson have such efforts been made. The explanation is that France is responsible, but this excuse is far from satisfactory, although it is freely admitted that the present rulers may deem it necessary to engage in a foreign war in order to unite the factions at home. If France could persuade Russia to join her, there would be war. Russia hesitates lest she lose in the game of grab that is taking place in the far East. While she hesitates Great Britain prepares to meet them both. The skies of

Europe are certainly full of war clouds; but this has so frequently happened without any war, that not even the boldest prophet ventures to predict that we shall see anything beyond a state of preparation.

An Interesting Experiment

The Post Office Department has decided to try an experiment in providing adequate postal facilities for a rural community. A resident of Westminster, Md., offered to build and equip a traveling post-office to afford accommodation to the rural villages about Westminster, and to operate and maintain it a year for \$1,375. The Department has accepted the offer. The contractor will have a wagon, drawn by two horses, and fashioned after the mail wagons used in cities. The route he has marked out is about thirty miles. Letter-boxes will be placed along the route to accommodate patrons living remote from any post-office. These will be used both for collection and for delivery. The inventor will act as postmaster, will collect, assort and deliver mail, will sell stamps, and transact a money-order business. At the end of a year, should the experiment prove successful, he will ask the Government to adopt the plan and pay him a royalty. There is no reason why it should not prove a marked success from the beginning. Rural communities will be much benefited by such a plan, and as these communities pay their full share of the post-office expenses, there is no reason why their interests should not be looked after. With the wretched system of letting the mail routes to the lowest bidder, the rural mail carriages have degenerated until one is almost ashamed to consign a letter to such conveyances.

The Peace Commission

Up to this time it does not appear that the discussion as to the disposition and control of the Philippines has occasioned any special friction. When informed that it was the intention of the United States to demand the whole group, Spain expressed indignant surprise, but there were no ravings or threats. This information, if we may trust the reports, was given them on Tuesday, Nov. 1. It was coupled with the assurance that the United States would reimburse Spain for all sums expended for the betterment of the Philippines within recent times. On the following Friday Spain rejected our demand, but put herself on record that she is willing to part with the islands provided she can be given ample pecuniary consideration. There are reports to the effect that Germany is willing to pay \$200,000,000 for them, but that is more than doubtful. The fact that Spain, up to this time, has showed no disposition to break off the negotiations is regarded as evidence that the Commissioners will speedily come to terms. Spain is sadly in need of ready money. If we take the Philippines, we can afford to pay for them. Certainly we do not want them if they are worth nothing. These islands are the only available resource left a bankrupt nation. She is not to be blamed for trying to make the best possible terms, and the United States is too great a nation to drive a hard bargain with a conquered foe.

DONKEY OR DYNAMO

THE key-note this year of Boston's big bazar, the Mechanics' Fair, is electricity. All visitors to the huge building on Huntington Avenue are impressed with this. They inspect with amazement the brilliant exhibits of the General Electric and Edison Companies, the electric sewing machines, printing-presses, tricycles, forges, wireless telegraphy, and other triumphs of this modern magic. It is increasingly evident that the dynamo dominates the civilization of today, and is its most distinctive product. We turn to it for power, speed, light, heat, and are not disappointed. He would be a strange phenomenon who should put in competition or comparison with it the antiquated donkey of our grandfathers, sleepily perambulating the banks of the peaceful canal.

Yet there are canal Christians by the million. Indeed, this seems to be, in spite of all improvements, still the predominant type. Such Christians, like the canal boatmen, move very slowly and exhibit little enterprise. They do not launch out into the deep, or attempt any voyages of discovery. It is not for them to try unexplored waters. Their sailing is strictly confined to channels marked out. They keep close to the banks and the bottom. Back and forth, back and forth they go, with very small variety in scenery and no expansion of view. No matter how many may be the years that have elapsed, their course is as narrow and shallow as at first. Monotony marks it. They carry neither compass nor chart, keep no log, heave no lead, take no observations. They sail wholly by sight, if sailing it can be called rather than crawling. In point of fact they are towed, simply dragged along, making slight headway, carrying unimportant freight.

An age which produces twenty-knot cruisers with triple-expansion engines and multitudinous appliances, constructive and destructive, born of wide-awake brains bent on the largest possible results from the smallest exertion, has not much enthusiasm for canal boats. Why, then, is it so easily contented with a kind of Christian experience that very closely corresponds to this humiliating model? Why have we so few cruisers and so many canal boats among our church members? Is there no room for enterprise and progress in religion? Must our souls "go heavily" to reach eternal joys, after the manner of the lumbering stage-coach rather than the lightning express? Are the brains of the world wholly on the side of materialism, taking no interest in spiritual things? Is there any lack of incentive — small profit, uncertain returns — for putting forth effort in the line of piety? What is the trouble?

It were certainly well for each individual, who is at all conscious of coming in the condemned class, to put these questions to himself and search his soul for the proper answer. We are very sure that something more than donkey power is at our disposal. We can make connection, if we so elect, with a might beside which dynamite is as nothing. We are not straitened or weakened or

impoverished in God. His resources are limitless, and they are within our reach. There is no patent upon spiritual processes. The old methods are sufficient. We must get close to Jesus, think much of that other life which so soon shall burst upon our vision, give to the concerns of the soul that share of time and attention which their paramount importance demands — in a word, be reasonable, be real, and the canal will no longer represent our Christian experience. We shall cut the shore lines, and launch out into the deep, broad ocean where the tides of salvation overflow, and we are lost in the fullness of God.

THOUGHTFUL CHRISTIANS

EVERY pastor returning from an afternoon of parish visitation must sometimes meditate with mingled emotions on the fact that there are so many different sorts of reasoning beings in this world. First, there are the few profound thinkers — Christians who go to the very bottom of a subject fairly and carefully. This requires great patience, for our knowledge is limited at the best, and we do not know very well how to reach surely the bed-rock of truth. There is a certain intuitive faculty native to a few men and more women, which enables them to see quickly to the end of a line of thought. But the profound thinker on Christian themes is the one who reasons with great care and patience and makes no rash step in his pursuit of the truth. One such man in the parish is a rock of strength and shadow of refreshment.

Then there are the fair thinkers — people who give every question touching the religious life a good, honest look on both sides. Not all fair thinkers are profound, but all profound thinkers must be fair. Perhaps the pastor needs more patience with the unfair than with the shallow thought-life of his parish. For religious opinions are always held most tenaciously, and there is something in the very earnestness of appeal in religious issues that tends to make men see only one side of the question involved.

And then there remain the free thinkers of the parish to inspire the pastor. By this we do not mean that particular class who have usurped this name, but who are very often the most fettered by masters and schools. We mean all people who will think for themselves and are not bound by the opinion of another age. God has given us our reason for our own free use. We ought to employ it reverently for ourselves and to make clear our own problems. Men who think freely demonstrate the fact that God has not imposed upon us a faith with no room in it for the play of the rational faculties. They show us that religion is a life with God, of reasoning man with the Supreme Reasoner.

But, alas! there are many of the pastor's fellow mortals who do not seem to think at all, and these are his despair. Every afternoon in the parish brings him into touch with those whose lives are lived on a low level, with no vision in them, no brave attempt to think out to a clear result any of the deeper problems

of life. Their king and master is a dull content. Their powers sleep. They are avoiding the uncertainty and restlessness that every seeker after truth in this world must contend with, but they are missing the very best of privilege and rapture. To awaken them, to guide them, and to repeatedly inspire them, is the pastor's task. For every Christian should strive to become a profound, fair, free thinker on the great themes of the faith. And every pastor is commissioned to lead every member of his flock to become this sort of a thoughtful Christian.

"The Damnation of Theron Ware"

THIS novel by Harold Frederic, recently deceased, has had a great run, especially with that large class of people who enjoy an open or covert attack upon any type of experimental Christianity. That the book is a caricature of very exceptional infirmities in Methodism, any candid reader will admit. That most of the statements which reflect upon the Methodist Church never existed in fact, is equally true. No truth is so dangerous and misleading as when some phase or one side of a truth is distorted and exaggerated. If Harold Frederic, as the *Watchman* of this city indicates, really believed that the declarations he made in this novel were true, then he was most credulous. The *Watchman* says: "There is nothing surprising in the circumstance that the late Harold Frederic, who had such keen insight into the inconsistencies of the creed and practice of some evangelical Christians, should have lost his life because he was so enamored of Christian Science theories that he would not put himself into the hands of competent medical men, who knew that by taking violent exercise with his weak heart he was ensuring his own speedy death. The credulity of the men who make it one of their strong points to assail credulity is one of the curious phenomena of history. It takes more faith to believe in Colonel Ingersoll's accounts than to accept the literal interpretation of everything attributed to Moses."

PERSONALS

— We regret to announce that Mrs. Estey, wife of Rev. J. L. Estey, of Cambridge, is seriously ill, with but little hope of recovery.

— Dr. E. A. Schell and Dr. J. F. Berry are announced to preach, morning and evening, at St. Mark's Church, Brookline, next Sunday, Nov. 13.

— Rev. J. F. Jeness, late of the faculty of the Liff School of Theology, is under appointment to the English-speaking church at Rosario de Santa Fé, Argentine Republic.

— Lieutenant Colonel A. O. Brodie, of the First U. S. Volunteer Cavalry, has been nominated for Congress in Arizona. He is a staunch Methodist and a trustee of our church in Prescott.

— Miss Louise Manning Hodgkins, editor of the *Woman's Missionary Friend*, recently gave her fine literary lecture on "The Meaning and Value of Words," at Folts Mission Institute, Herkimer, N. Y.

— Rev. Dr. W. B. Palmore, editor of the *St. Louis Christian Advocate*, pays the following well-deserved compliment to one of our distinguished educators: "Dr. Goucher, of Baltimore, president of the best equipped woman's college we have ever seen, paid us a memorable visit this week. We have met many people in many lands, possessing much of which to be proud; but we have never

anywhere seen two people more delightfully unconscious of their superior advantages and high position than Doctor and Mrs. Goucher."

— Miss Carrie A. Heaton, of the Woman's Foreign Missionary Society, who is having trouble with her eyes and has been advised by her physician to take complete rest for some time, returns to the United States from Nagoya, Japan, where she has spent five years.

— When Bishop Foster entered the church at the opening of the Church Extension Meeting last week, the entire audience arose to greet him, and the plaudits of welcome were general and hearty. It is beautiful to reach the sunset of life and be so universally honored and beloved.

— Bishop Foss is in his usual good health despite all reports to the contrary. The only foundation for the rumors which have disturbed many anxious friends was the fact that while presiding at the Genesee Conference he had an attack of nervous dyspepsia that was intractable for a couple of days.

— Miss Josephine O. Paine sailed from San Francisco on the "Doric" for Korea, Oct. 29, returning to her beloved field of labor after a three months' vacation visit to her home in Boston. Miss Longstreet and Miss Glenk, two other missionaries of the W. F. M. S., went out to Foochow on the same steamer.

— President C. J. Little of Garrett Biblical Institute has accepted an invitation to deliver the Fernley Lecture before the British Conference in 1900. This is a high compliment, not only to Dr. Little, but to the Methodist Episcopal Church, as he is the first representative of American Methodism to receive the invitation.

— Spencer Eddy, who was the private secretary while in London of Hon. John Hay, now Secretary of State, and who accompanied him home to the United States, is a grandson of the late Rev. Dr. Thomas M. Eddy, for many years editor of the *Northwestern*, and later corresponding secretary of the Missionary Society.

— We present with our reports of the annual meeting of the Church Extension and Freedmen's Aid Societies, portraits of the respective secretaries and assistant secretaries, Drs. Spencer and Hard, and Drs. Mason and Rees. Portraits of the senior secretaries, Dr. Kynett and Dr. Hamilton, appeared in our issues of Oct. 26 and Nov. 2.

— Rev. Dr. W. R. Goodwin, formerly of Illinois, but now of Southern California, has been recently stationed at a suburban charge in Los Angeles. His address is 512 West Ninth Street. His wife, who has been an inspiration and help to him in his work for thirty years, is hopelessly prostrated in a hospital in that city with paralysis.

— Rev. L. H. Dorchester, of Westfield, in a note just received, says: "We had a great day here, Sunday, Oct. 30, Bishop Vincent preaching strong sermons morning and night. The morning sermon will compare favorably with any Bishop's sermon I ever heard. My members here give the same verdict. It rained hard in the morning, yet we had about seven hundred out, but at night it was clear, and we had nearly twelve hundred."

— Rev. Frank H. Roberts, who was transferred from the Vermont Conference to the Northern Minnesota, has been returned to Princeton for the fourth year. During his pastorate important additions and repairs have been made upon the church property. About two years and a half ago a new work was taken up out in the country four miles — a farming community in the township of Greenbush. A Sunday-school and Epworth League were organized. A church costing

\$1,500 has been built, and was dedicated Sept. 11, with all bills paid. The membership of the charge has more than doubled during the three years. A royal welcome was given the pastor upon his return from Conference.

— The wife of Rev. J. J. Noe, presiding elder of Burlington District, Troy Conference, died at Rutland, Vt., Oct. 22.

— Rev. Luke Hitchcock, D. D., is critically ill at the home of his daughter, Mrs. Archer Brown, in East Orange, N. J. As he is eighty-six years of age, his sickness occasions serious apprehension on the part of his relatives and many friends.

— Rev. Andrew L. Kendall, of Seward, Pa., in sending an obituary of a beloved daughter, writes thus tenderly: "I began to preach in Maine; studied at the M. G. B. Institute at Concord, N. H.; joined the N. H. Conference in 1864; was transferred by Bishop Peck to the Pittsburg Conference in 1877; in common with all New England Methodists I enjoyed the friendship and editorial work of Drs. Cobleigh, Haven and Peirce. And that gentlemanly, never-to-be-forgotten James P. Magee! How in its sorrow the heart will cleave to these earlier associations! Gone! — yet present! Are these the fore-thrown glories of immortality?"

— Dr. Elliott, in his Matriculation Day address before the School of Theology, while showing how much greater life is than doctrine and the teacher than the teaching, referred with pathetic and appreciative tenderness to the fact that there was present in his audience the teacher — a woman — who first met and aroused the aspirations of his own soul, and who did more to mold and shape his life as a student than any one else. It proved that the teacher to whom he paid such glowing tribute was Prof. Harriette J. Cooke, then of Cornell College, but now of the Epworth Settlement of this city, and superintendent of the Medical Mission.

— We shall not forget for many a day the meeting in the editor's office recently of Bishop Foster and Rev. Dr. Wm. McDonald. They have been intimate friends for many years. Both are laid aside from active Christian work, though Dr. McDonald is still able to preach occasionally and to use his trenchant pen on occasion with his old-time vigor. That Monday morning these two saints talked of the past, but more of the glories of the future. They became "very happy" in the anticipations of the "more abundant life." Voices choked and were silent as the tears rolled down faces that glowed with a supernatural light. It seemed a Mount of Transfiguration, and it was good to be there. But if faith can make the future so real, what shall the fruition be? Dr. McDonald is in his 78th year, and is only six days younger than Bishop Foster.

— *Der Christliche Apologete* of last week speaks in high terms of Prof. Gregory, whose lectures on New Testament criticism are being published in our columns: "Prof. C. R. Gregory, the noted successor of Tischendorf in the University of Leipzig, has been invited by the University of Pennsylvania in Philadelphia to deliver a series of expositions on the New Testament. Dr. Gregory accepted the invitation all the more readily because, although he has been a German professor for thirty years, he is a native American. In the field of New Testament criticism he stands as authority, and his six expositions should be made accessible in wide circles. The editor of ZION'S HERALD sent a stenographer from Boston to Philadelphia to report the discourses for his paper. In an expert manner he spoke of the Greek MSS. . . . In the demonstration of his learned arguments he appeared to be quite as inexhaustible as a fresh, sparkling spring."

BRIEFLETS

The Episcopal Plan for the Spring Conferences will be found on page 1441.

New subscribers to this paper will receive it from date to Jan. 1, 1900, for one year's subscription. Ministers can secure it for \$1.50 for the same period.

The *Outlook* thus characterizes President Elliot's new volume on Educational Reform: "Their [the essays] distinguishing characteristics are candor, knowledge, forcefulness, and, when necessary, combativeness."

There are many good people who think that believers should still come into the Christian life through the Old Dispensation as a preparatory stage — that the law should still be the schoolmaster. But that was not the way of Jesus Christ, nor of Paul, nor of John. The Master and these most efficient co-workers gave the people the whole truth. "Ye shall know the truth, and the truth shall make you free," said Jesus. It is safest and wisest in the long run to declare the ultimate truth as it is in Jesus and to leave it under the ministry of the Holy Spirit to work itself out in the formation of character. Not in Moralism, or any part of it, but in personal obedience to a personal Saviour, should the Christian disciple be trained.

Our readers are reminded that the General Missionary Committee is in session at Mathewson St. Church, Providence.

We are informed that there are good reasons for the expectation that the next General Conference of the Methodist Episcopal Church will be held in Chicago. The Methodists of that city proffer the Auditorium for the use of the Conference without charge, with other needed accommodations and conveniences.

The eyes of many of our readers will be turning with eager interest this week and next to the annual report of the treasurer of the Missionary Society of the Methodist Episcopal Church. They will be glad to be able to compare his generous figures with the very meagre ones that make up the first report of the Society for the year extending from April 2, 1819, to April 17, 1820. Here it is in full: —

Received from Annual Subscriptions,	\$248.00
" " Donations,	116.00
" " Life Subscriptions,	300.00
" " N. Y. Female Mis. Society,	137.29
" " Stamford Circ. Aux. Soc.,	21.75
Total receipts,	\$823.04
Expended for Postage of Letters,	.27
" " Printing Reports, etc.,	\$58.31
" " Blank Books,	27.18½
Total expenditures,	\$86.76½
Balance on hand,	\$737.27½

It is hoped that those who are receiving a sample copy of ZION'S HERALD will be so gratified with it, upon examination, that they will desire to become subscribers. If so, let them hand their address at once to their minister. Thus the paper can be secured from date to Jan. 1, 1900, and payment can be made for the same at any time before the next Conference.

Sabatier, in his "Philosophy of Religion," makes some suggestions which are pertinent to present-day discussions when he says that in Romanism we see Christianity not yet set free from Judaism and Paganism, and that Protestantism "is a new form of piety; a different spirit, creating a new world and in-

augurating for religious souls a new régime." And again he says: "Always interior, invisible, ideal, the religious principle that it represents accompanies the life and activity of the spirit into all the paths that man may pursue and in all the progress that he may make."

We regret to find that we differ in judgment with some of our honored and beloved brethren in the ministry who are seeking to foster and extend among us the organization of the "Brotherhood of the Methodist Episcopal Church." We deprecate the introduction of this new society because we are unable to believe that its influence upon the spiritual life of our churches can be other than diverting, divisive and harmful. In an age when there is an abnormal desire to secure release from personal Christian responsibility and activity by passing it over to some organization, every new claimant for place and support in our denomination should be seriously challenged. It goes without saying that Methodism is being organized to death; we are cumbered and paralyzed with useless machinery. Soon there will be a "Slaterhood of the Methodist Episcopal Church," and who knows what next? It is difficult now to officer the organizations that we already have. We ask in love, but with profound anxiety, is it not time to discourage this mania for organization, and "to ask for the old paths, where is the good way, and walk therein?"

Occupying Our Pulpits

THE Methodist churches of Boston and vicinity were very highly privileged in listening, on Sunday, to the distinguished men brought into our midst by the annual meetings of the Church Extension and Freedmen's Aid Societies. The following were the assignments: Bishops Andrews, Newton Centre; Bowman, Mt. Bowdoin, Dorchester; Fowler, People's Temple; Goodsell, St. Mark's, Brookline; Hurst, Winthrop St.; Joyce, Walnut St., Chelsea; McCabe, Harvard St., Cambridge, and Melrose; Merrill, Belmont, Malden; Mallalieu, Bromfield St. and Tremont St.; Ninds, First Church, Somerville, and Grace Church, Cambridge; Vincent, First Church, Temple St., Boston, and Lafayette St., Salem; Walden, Worthen St., Lowell; Warren, Tremont St.; Dr. Kynett, People's Temple; Spencer, Mt. Belknap, Chelsea, and First Church, Boston; Hard, St. John's, South Boston, and Trinity, Charlestown; Rust, Ipswich; Hamilton, Saratoga St., East Boston, and Flint St., Somerville; Mason, First Church and Boston St., Lynn; Rees, Auburndale and Malden, Centre Church; C. M. Boswell, South St., Lynn; W. F. Corkran, Stanton Ave., Dorchester; J. F. Chaffee, City Point, South Boston; J. M. Carter, St. Paul's, Lynn, and Walnut St., Chelsea; Alfred Hodgetts, Mt. Bowdoin; W. H. Hickman, Nashua, N. H.; J. S. Hill, Faulkner, Malden, and Aliston; H. G. Jackson, Woburn; F. B. Lynch, Dorchester St., South Boston; J. F. Marlay, Milford and Natick; W. J. Marlindale, Gloucester, and Meridian St., East Boston; D. H. Moore, Park Ave. and First Church, Somerville; T. B. Neely, St. Mark's, Brookline; C. S. Nutter, Parkman St., Boston; John Pearson, Holyoke Highlands and First Church, Holyoke; T. H. Pearne, Winthrop St.; William Runyon, Trinity and Harvard St., Cambridge; Miss Jennie E. Scott, Portland—Chestnut St., Congress St., Woodfords; J. M. Shumpert, Hopkinton; L. H. Stewart, Grace Church, Cambridge; A. J. Taylor, Highlandville; D. D. Thompson, Newton and Winthrop; H. C. Weakley, Newtonville; W. R. Webster, Whitinsville and Uxbridge.

A TIMELY SUGGESTION

MR. EDITOR: It is within my knowledge that some of our brethren have made wills giving specific amounts to Boston University and for other eleemosynary purposes. I fear that many of them are not aware of the provisions of the present War Revenue Law. It is very onerous upon donations outside of those to the wife or husband of the party, viz: \$5 upon each \$100, provided the same does not exceed the sum of \$25,000. Over that sum, up to and including \$100,000, will be 7½ per cent. Above \$100,000, and not exceeding \$500,000, 10 per cent. Upon \$500,000 to \$1,000,000, 12½ per cent.; and any sum exceeding \$1,000,000, 15 per cent.

Note the following examples: A gift of \$20,000 will entail a government tax of \$1,000; of \$50,000, \$3,750; \$100,000, \$7,500; of \$150,000, \$15,000.

May we suggest that this can be remedied by giving to the institutions, during the lifetime of the individual, the sum intended to be conveyed by the will, reserving to one's self the annuity which would be equal to the income on the property thus donated. In this way not only is the onerous government tax avoided, but the donor makes sure that the property goes where he intends.

For these reasons is it not wise for parties who have made such wills to immediately make new ones, and also to make the disposition of their property as above suggested, and thus make sure of accomplishing their beneficent purposes? The Government follows us in this law in all our transactions, and I am frank to say that I think when we depart our property should go where we desire it without such deductions to the Government.

ALDEN SPEARE.

Golden Jubilee, Tremont St. Church

THE golden jubilee, or 50th anniversary, of Tremont St. Church, Boston, was celebrated, Oct. 30 to Nov. 6 inclusive. The services began with a spirited and spiritual love-feast at 9:30 A. M., Oct. 30, under the helpful and felicitous direction of Dr. J. H. Mansfield, presiding elder of the district. At 10:30, in the presence of a large audience, Bishop John P. Newman, who preached the dedicatory sermon, Jan. 1, 1862, occupied the pulpit and gave a broad and luminous outlook on "The Mission of our Nation." The communion service which followed, administered by the beloved and venerable Bishop Foster, was an occasion of deepest interest. After the two Bishops had consecrated and partaken of the elements, the clergymen and theological students present (between forty and fifty) were invited forward. As they bowed about the communion rail and received the symbols of Christ's body and blood and listened to the earnest words of our noble Bishop, the power of God fell upon them. Among those partaking and assisting beside the Bishops were Drs. Mansfield, Lindsay, Bowne, Mitchell, Ramsay, and Davis W. Clark. It was a service long to be remembered.

Monday evening, Dr. Luther T. Townsend (twice pastor) addressed the Epworth League on "The Manifest Destiny of America," forcibly maintaining that we were called of God to occupy the territory given us in His providence for the uplifting and evangelizing of the peoples.

Tuesday evening, the pastor, Rev. John D. Pickles, Pa. D., preached the historical sermon, which is to be printed. The history shows clearly the marked influence and power of the church through these fifty years. The strongest laymen in New England Methodism, such as Lee Claflin, Jacob Sleeper, Isaac Rich, Wm. Claflin and Alden Speare, have been associated with this church, and its roll of pastors contains the names of some of the most eminent men of

the wide-reaching Methodist Church. Studley, Barrows, Pelroe, Hare and Brodbeck, without mentioning the living ones, are names which will be cherished for long years to come.

Wednesday evening was the gala occasion of the jubilee. A grand reception was given to the former pastors and members. Five out of the eight living ex-pastors were present—Bishop Warren, Drs. Daniel Steele (twice pastor), William McDonald, W. E. Huntington, and W. W. Ramsay—all made brief and happy remarks, Dr. Daniel Steele saying that it was well for the church that Dr. Buckley wasn't there, for he would probably dispute the age of the church! The Mayor of Boston, Josiah Quincy, was an honored guest, with Drs. W. E. Barton and Charles G. Ames representing the neighboring clergy, and Drs. L. B. Bates and J. B. Brady the Methodist churches. The choir, Dr. Deans and Miss Haydn furnished most delightful music. Letters of regret were received from Dr. Dixon of the Warren Ave. Baptist Church, Dr. Perrin, Dean Buell, and ex-Gov. Wm. Claflin. The beautiful chapel was crowded with a happy company which after refreshments dispersed at a late hour glad in the fellowship of the house of God.

Thursday evening, "woman's evening," an excellent audience was present. Papers of rare interest were read in behalf of the Ladies' Benevolent Society, the W. F. M. S., and W. H. M. S., and an inspiring address was given by Mrs. Dr. William Butler, one of the founders of the W. F. M. S., which was organized in this church, March 23, 1869. Two others of the eight founders were also present and sat on the platform—Mrs. Lewis Flanders and Mrs. Wm. B. Merrill.

Friday evening gave us a glorious and inspiring golden jubilee love-feast, led by Rev. Wm. McDonald, D. D.

Sunday, Nov. 6, was the closing day of the golden jubilee. Through a drenching rain a large audience gathered to hear Bishop Henry W. Warren (pastor when the church was built in 1850-'61). In the pulpit with him beside the pastor were President Warren, of Boston University, who offered prayer, and Rev. E. A. Manning, the honored secretary for many years of the New England Conference. Bishop Warren preached from Eph. 3: 14. The sermon was a most thoughtful and eloquent presentation of the possibilities of Christian character as set forth in the wonderful prayer of the apostle for the Ephesian Church. At the Sunday-school anniversary, Dean W. E. Huntington, pastor in 1881-'83, gave an admirable and interesting address to the scholars on "Cultured Piety." A fine history of the school was prepared and read by Mr. Moores, a former secretary. In the evening a fine congregation assembled to hear Bishop Mallalieu. The discourse dwelt upon the progress of the past fifty years in both secular and religious fields, national and church advancement, especially showing the growth of our own church and the work specifically under the direction of the Freedmen's Aid and Southern Education Society. It was a splendid climax to the series of jubilee services, both instructive and inspirational.

Thus closed the golden anniversary of Tremont St. Church, with a high and honorable history, and she enters the second half-century with heart and hope that, as God was with the fathers, so will He be with the children until the one hundredth milestone shall be reached and the record again be read of God's abounding and glorious mercy and blessing. The following is the list of pastors: 1848, George W. Frost; '49-'50, Bradford K. Pelroe; '50-'52, Thomas Street; '52-'54, Joseph D. Nielson; '55-'56, John T. Pettee; '56-'58, Daniel Steele; '58-'59, Gershom F. Cox; '59-'61, Henry W. Warren; '61-'63, Lorenzo D. Barrows; '63-'66, William S. Studley; '66-'69, J. A. M. Chapman; '69-'72, George S. Hare; '72-'73, Daniel Steele; '73-'74, L. T. Townsend; '74-'77, John E. Cookman; '77-'80, William S. Studley; '80-'81, L. T. Townsend; '81-'83, William E. Huntington—William McDonald, the last six months; '83-'86, Sylvester F. Jones; '86-'91, William Nast Brodbeck; '91-'95, W. W. Ramsay. '95—, John D. Pickles.

LECTURES ON NEW TESTAMENT CRITICISM III Versions

DR. CASPAR RENE GREGORY.
Professor in Leipzig University.

[Six lectures were recently delivered by Dr. Gregory at the University of Pennsylvania. The first, on "Greek Manuscripts - Paleography," appeared Oct. 26; the second, on "Greek Manuscripts - Contents, Greek Liturgical Books," last week. The sub-topics of the other three are: "Church Writers," "History of Criticism," "Applied Criticism."]

WE now turn to the subject of the versions, asking how they can help us in the matter of textual criticism. One of the most important things is to know the place at which a given set of readings has been found. Changes did occur in the text. In following up a line of readings, or changes, it will be useful if possible to find the beginning, or the original reading, and then if possible the place or date of it. On these matters the versions have been giving us much light. Versions mean translations. Let me go over these versions in a general way. Into what languages has the Greek New Testament been translated? Oriental and Occidental - Eastern and Western.

First, the Eastern. You will say that these are probably nearer to the New Testament times and therefore more valuable for textual criticism. But another question comes up. However near the Eastern versions may have been to the place of those who wrote the originals, one thing is certain, that these translations are further from the language than the Western versions are, or some of them. Do you see what I have in mind? I say further away, for the reason that the New Testament from beginning to end was written in Greek, and these Eastern versions are not so near to the Greek as the Latin language is, for example. And also those Oriental versions are not only further from the Greek, but they are further from us. If it is a question how well a Greek sentence could be translated in those Oriental versions, it is also a question how far and how completely we can understand Oriental versions.

Remember, then, that it is not a question of the meaning of the thoughts in what was really said by Jesus, or in what was spoken by His disciples, when we are treating textual criticism; but we are searching critically to find out what were the words He said, and precisely that. The point in textual criticism is not to get behind the text, and to ask what Jesus said, but to find out what the original text given us is. This is quite different, and is sometimes forgotten. If some one could prove that Jesus actually said what is in a Syriac version, that is no reason why we should change the text of the Greek New Testament. The original Greek text is what we are after.

What are the Eastern versions? First, the Syriac Version in four forms, at an early period. Then comes the Egyptian Version, then the Ethiopic, and then the Armenian. Some add the Persian and the Arabic. I do not say that we shall not find matter of interest in the latter two versions, but that it is not

wise for critics to trouble themselves about them until some one shows that in these versions there are signs of approach towards their being drawn from the original Greek text.

The Western versions are the Latin versions, extremely old and near to the Greek text; nearer to us, and more readily understood.

A few years ago two ladies from Cambridge, Eng., went to the Monastery of Mt. Sinai and found a manuscript containing a large part of the Gospels in the Syriac Version. They brought back photographs of it, and later returned with critical scholars to make copies of the leaves of the manuscript there, which was apparently very old. What is that version? There is all manner of discussion about it. In my opinion it was made in the second century. But here I beg of you clearly to distinguish between theory and proof. My opinion rests on this, that the Christians having gained a hold in Africa, and in the great second capital of the Roman Empire, had occasion to meet with many who used the Aramaic. I do not think it likely that the originals of the Greek Testament remained long into the second century, but did continue into it. And this old Syriac text does show a text much corrupted. Nevertheless it is an old text, and a good text, bringing us many of the various readings, and presenting in my opinion just what the people read during the second century. And this old Syriac manuscript is probably the oldest Syriac text.

The next version is the Jerusalem Version. It has peculiarities, and is a fragmentary manuscript. It probably goes back to the fourth century. It seems to have been used by the churches in Syria.

The third is the Peshita, so-called. People do not agree as to the meaning of the term. I am satisfied that it means "simple." This version is a much more beautiful and critical text, approaching to the Greek text. Where does it come from? Was it started and first written at a time when our Greek text had already passed through many changes, or was it corrected after it had had previously a corrupted form? Scholars differ. I am inclined to think that some one said, "We must correct the text," and it was brought to its present form. Probably this was in the third century. The exceeding prevalence of this text inclines me to think that the revision was made by some one in authority, by some one like a King James, who could say, There shall be no Syriac manuscripts written hereafter not conforming to this standard.

Then there was the Heracleian text, made probably early in the sixth century by Philoxenus. What we know of it is confined to this reviser.

Then there are the Egyptian Gothic and the Memphitic Versions, but these will not require much of our time. The Memphitic is probably very old, possibly of the third century; well translated, with a very fair series of manuscripts. The second Egyptian Version is the Ethiopic - quite fairly equal to the Memphitic, very well written and translated. The Egyptian Version is

sometimes called the Oasis, and is near the Memphitic. These two, the Memphitic and the Sabidic, are the most important. Bishop Lightfoot pays great deference to them.

Turn to the Western versions. Where did they start? Many would say, "At Rome." I doubt. I believe rather in North Africa. Why? Southern Italy, especially that part near Rome, was at the time of the New Testament largely Greek; it was so also up to a later date. Greek was the language of the Mediterranean. Go to Venice today and you will find Greek churches and plenty of Greeks there. There was one Greek Bishop who had a Latin name, Victor, and who wrote Greek, and we have a Greek clergyman in Rome writing Greek in the third century. In Northern Africa it was different. In that country Latin was the language. Probably the first translation was made there. It is a question worth considering whether the translation was made in one or twenty places. Scholars differ. I am inclined to believe but one; there may have been many. A man in Italy or North Gaul could have done it. The connection between Italy and North Africa was very close. Tertullian, the great lawyer, was about as much at home in Rome as in Africa. The translation is in many forms. As in Germany many words are used colloquially, and a word in common speech in one place is not understandable in another, so the Latins adopted peculiar dialects in one place, and variants in others.

Now a revision came. Hieronymus came to Rome to change the text, and did so. He went to the old Greek MSS. at once. The people said, "We don't like that version; we shall not accept it." They belabored poor Jerome. With what result? We speak today of the Vulgate as Jerome's translation; but that version in its purity never came to popular acceptance. The people kept to their provincialisms. So they made the matter worse. This was in the thirteenth or fourteenth century.

In the time of Charlemagne there came new versions. Monks tried their hands, made corrections, changes after changes, but they made little impression upon the people.

When was the Vulgate properly edited? It was improperly edited in the sixteenth century, when the Clementine text was started. A Pope had made a text that had to be withdrawn, and the Clementine text became the authoritative text of the Roman Catholic Church, having the advantage of being a well-mixed-up text and not a scientific text at all. This text had the advantage for textual criticism, having been canonized. What was the result? Our brothers, or step-brothers, in the clergy of the Roman Catholic Church cannot work very well with us in scientific advances. I mean to say that there are many scientific questions connected with the Bible into which the Roman Catholic brethren cannot go easily or openly; but there is one field open to them - that of textual criticism with reference to the New Testament text. How happens this? Because the Roman Catholic Church said the Latin text was best. But the Greek

text was left, and scholars have rights in studying it.

The Gothic Version is a ruin, unfortunately; I do not know whether we shall ever find a complete text. I doubt. If some one could trace the Gothic river back through the stream to the tomb of Alaric, and unearth him, possibly we might find a Gothic manuscript by his side. The copy of the Gothic which we have is at Upsala, probably made in the fourth century. It is a very good version.

WORTH THINKING ABOUT

REV. JAMES MUDGE, D. D.

IT is evident to the dullest observer that something is the matter with our Missionary Society; or, in other words, with the Methodist Episcopal Church considered in its relation to the evangelization of the non-Christian world; for the Society with us is the church. Something is plainly the matter, we say. We are not measuring up to our responsibilities, we are not doing our proper portion of this world-wide work, we are not keeping pace with privilege, or fulfilling duty, or answering to the calls of God. There is apathy where there should be zeal, retreat where there should be advance. The greater part of the people give nothing to the cause, the greater part of the pastors and presiding elders have but little interest.

What is the trouble? What is the remedy? Many things might be mentioned under both these heads, but our purpose just now is to emphasize a single thought, one which was very recently dwelt upon, in excellent spirit, by a correspondent of the *Christian Advocate*. We wish to second and support the suggestion therein made, a conviction we have long cherished, that we are not pursuing a wise policy in so severely restricting the agency force, and so exclusively, or almost exclusively, depending on volunteers for this exceedingly important part of the work. We ask the General Missionary Committee, which is soon to meet, whether it is not time to modify the rules which have hitherto prevented the employment of district secretaries in different parts of the wide field.

It is worth noting that the greatest and by far the most successful organization now at work in heathen lands, the Church Missionary Society of England, besides hundreds of honorary district secretaries scattered through the counties of that little island, employs at the central office in Salisbury Square, London, nine principal secretaries and five assistant secretaries, and then has twenty-one association secretaries employed in the different dioceses to make arrangements for sermons and meetings. The Baptist Missionary Union of our own country, although cultivating only part of the field which we try to cover, has ten district secretaries in its pay, in addition to the three secretaries at Boston. The American Board also has three district secretaries, stationed in different sections, besides the three corresponding secretaries at Boston and the editorial secretary. If these organizations, and

others that might be mentioned, find it profitable to employ this large agency, how much more do we need it, since we have a constituency so much more numerous, and embrace both home and foreign missions in one effort.

We make our boast that the expense of administration is less than five cents in a dollar. But successful business men find it true economy in the long run to put out more than that to secure their clientele and make known their goods. We believe another cent on the dollar would be well expended in enlarging the agency. It seems to us not unlikely that ten times the amount expended in a few modest salaries would be brought into the treasury. It was suggested in the *Advocate* that there be a paid sub-secretary for every Annual Conference. We would hardly go that far or think that wise. A smaller number seems to us sufficient, perhaps one for a half-dozen Conferences. And it would be absolutely essential to arrange it so that only those should be employed who would do the work purely for Christ's sake, out of fervent love for the perishing. Surely there are such men in the church, and is it too much to expect that some plan could be devised for finding them and calling them into the field? If Methodism has got so bound up in red tape and ecclesiastical politics that this cannot be done, then indeed will its glory fade. The spirit of missions is the spirit of Christ. Love for the lost and for the Saviour of men burns brightly in the hearts of the missionaries; hence God is blessing their labors. The labors of those in charge of these pre-eminently sacred interests at home, engaged in administration and collection, will be correspondingly blessed only when the same spirit glows in their bosoms.

Natick, Mass.

THE CHURCH EXTENSION SOCIETY

THE annual meeting of the Church Extension Society of the Methodist Episcopal Church began in Bromfield St. Church, Nov. 3, at 10 A. M., Bishop Bowman presiding. Dr. W. J. Martindale conducted the devotions. Rev. W. T. Worth, president of the Boston Methodist Preachers' Meeting, delivered a happy address of welcome to the Church Extension Board. He referred in eloquent and impassioned phrase to historic memories connected with Bromfield St. Church, and to the early heroic and successful efforts made in this city for religious and political freedom. We are happy here-with to produce the full text of the address, which was most heartily applauded:—

MR. CHAIRMAN, DEAR FATHERS AND BRETHREN: I am charged with an agreeable duty. I am commissioned by the Boston Methodist Preachers' Meeting to extend you a cordial welcome to the city into which you have come, and to the church in which you are convened. On this very spot, for many decades, the Gospel has been proclaimed with no uncertain sound. In this pulpit, and in the one which formerly stood here, brilliant, consecrated and successful men taught the "truth as it is in Jesus." On this spot generations of penitent souls have commenced the life of faith and works. Here special convocations of the general church have been held, and from these doors men have gone out freshly anointed for

holy toil. From this place went again and again devout missionaries to evangelize the countries to which they were sent—especially from these walls went out the holy men who lifted the cross in far India, and afterward in the Mexican Republic, and who now, full of years and honors and feebleness, waits, in a neighboring city, the chariot which shall soon convey him to the heavenly rest.

We welcome you to the city, the older portion of which is crowded with memories and mementos of the men whose heroism led the way to constitutional liberty, and of other men who, with Spirit-anointed eyes, saw the forward freedom of the Christian life, and with stout purpose overstepped all man-made decrees, so that those who once preached them are now crying, "Whosoever will, let him take the water of life freely." A little way from here, in the [days] of my late boyhood, I heard the mob batter away at the court house doors, in a vain effort to free a fugitive slave; and on the same night I heard, in old Faneuil Hall, the fiery philippics of Wendell Phillips, which sent the mob to Court Street. And through these very streets went, to our shame, the officers who carried the slave, to the vessel which carried him back to bondage. But Faneuil Hall, or the men who stood in it, helped to break the chattel's chains, and leave him free. Just north of Faneuil Hall is the old church in whose belfry hung the lantern in the dark night, to tell the yeomen that the British were marching to Concord and Lexington; and brave Paul Revere carried the news. Here is the birthplace of Benjamin Franklin, whom Philadelphia equally cherishes. Through these streets walked the Adamses and John Hancock and their comrades. At the head of this street is God's Acre, where sleeps the dust of heroes who, in battle and in the forum of debate, "wrought righteousness, stopped the mouths of lions," some of whom "escaped the edge of the sword." On the corner next God's Acre stood, and still stands, a church which early gave to the spot the appropriate, if not euphonious, name of "Brimstone Corner," where Griffin and his like poured forth Old and New Testament denunciations of transgression, and threatened severest punishment for unrepented sin. And it would not be a bad thing if Boston heard it as sharply and oftener, for it is all true. But with this proclamation were the stout and terrible Calvinian statements which made good people live in an atmosphere of dread. But just beyond, on the Common, was the tree under which Jesse Lee "laid the axe at the root of the other tree" whose shade was so terrible; and now not a shoot vexes the landscape with its shadow. We are not fifty miles from Plymouth Rock, toward which

"Steadily steering, eagerly peering,
Trusting in God our fathers came,
Pilgrims and strangers, fronting all dangers,
Cool-headed Saxons, with hearts aflame;
Bound by the letter, but free from the fetter,
And hiding their freedom in Holy Writ,
They gave Deuteronomy hints in economy,
And made a new Moses of Saxon grit."

And when they had founded the new civilization, and finished their course,

"They left unstained what here they found,
Freedom to worship God."

But the time would fail me to tell of the Winthrops and the Wolcotts (a noble son of which family now governs us splendidly), of Hoar, and Lodge, and Long, and many an ecclesiastical name, who have helped, or are helping, to perpetuate the ancient traditions and our honorable history.

But I must not burden you with many more words except to say that we are preaching the old Gospel, and are praying for the very same power which they had at Pentecost. Our fathers had this power, and we believe we may have it, too. We certainly need it; for while we are trying to dispense the Gospel, there are men who are dispens-

ing with the Gospel, and are oracularly proclaiming the advent of a new religion. We in Boston have heard that sentence before; and lo! a deeper darkness still. They flash their flambeaux across the night, and cry, "The day has come!" and when we look all we can see is a faint retiring spark. They kindle their tallow dips and snuggle near them, vainly seeking light and heat, while they might have what every new convert to the Cross could say is true: "In Him was life; and the life is the light of men."

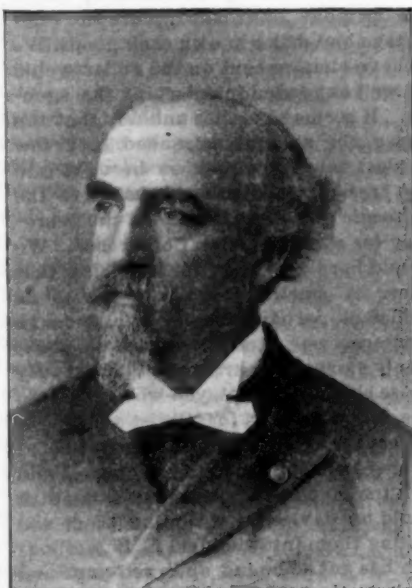
We welcome you for what you are. At the feet of many of you we sit to listen and learn. From some of you we are accustomed to receive our yearly orders; and we are glad to know that at your session just closed you have honored and gratified us by sending to care for us one who is "to the manner born." We give this welcome to others who, in our highest councils, have been chosen to advise in our great church interests. This is a warrant which gives you welcome, without the privilege of personal acquaintance. We welcome the astute and far-sighted Senior Secretary, whose wisdom has been a tower of strength to the cause; and his associates, who go far afield, anointing the churches with power to see the value of this work, and who always leave on the churches a spiritual influence which is cherished and permanent; and the special committee we welcome, who leave their busy pastorates and counting rooms to contribute their word and vote to the good of the cause and the church, and her Lord. We welcome you all. We rejoice in your successes, and are sorry for any unusual burdens which ever crush your shoulders. In our own bounds we have a little organization which, by its beneficent work thus far, demonstrates its providential nature; but this does not keep us from close and sympathetic connection with the larger work. We are in sympathy with it. We feel like our own Whittier, —

"Pluck one thread, and the web ye mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run."

We desire your highest prosperity. It will shelter our Methodism, and will call in the unbaptized and bless them. We are glad of your courage. We cherish in our traditions the story of a minister of our church who, filled with a spirit of holy emulation, always succeeded in reaching a new town before the representative of any other church had appeared. On a certain occasion a brother of another church determined to be ahead. He took his seat in the first car at the forward end, and when the new town was reached got on the platform just in time to see a man disappearing up the street in a cloud of dust; and he learned that it was the Methodist minister, and that he rode in on the cowcatcher. I think that that story is in the apocrypha. But is it not written in the canonical scriptures how Chaplain McCabe, in the old days before the mitre fitly crowned him, rode into Huron, Dakota, and brought hope and a church edifice to the people in less than twenty-four hours? And did not the same courage save the church in Salt Lake City, and in Washington, and in many another place? And is not the same thing being done as a perennial thing? And do we not see your wisdom? Do we not well know what a marvel is your Loan Fund, which goes on repeating its gifts, until it almost seems as if we owned the lamp of Aladdin? We rejoice that two ten-thousand dollar gifts — offerings of members of this Conference — are helping to do this magnificent work.

May you prosper a thousand times more, and get a large slice of the twenty million dollars which it is proposed to raise some time soon; and may we come at last into the city where no churches are to be bulidied, but where "the Lord God and the Lamb are the temple of it."

Secretary Kynett made a hearty response, complimenting Boston for its leadership in all matters that make for Christianity and freedom. Bishop Warren was called out as a representative of what Boston was able to produce, and expressed in his brief reply his undying love for New England. At the roll-call the following Bishops were present: Bishops Bowman, Foster, Merrill, Foss, Warren, Andrews, Goodsell, Joyce, Vin-



REV. W. A. SPENCER, D. D.

Corresponding Secretary Church Extension Society.

cent, Mallaleu, Fowler, Walden, McCabe, Ninde, Hurst. The representatives of the General Conference Districts are: C. S. Nutter, A. J. Taylor, J. M. Carter, W. J. Martindale, Alfred Hodgetts, J. F. Chaffee, H. G. Jackson, L. H. Stewart, S. A. Thomson, H. N. Herrick, R. T. Miller, D. F. Pierce, W. F. Corkran, Henry Lomcke. Those of the Church Extension Committee are: A. J. Kynett, W. A. Spencer, Maney S. Hard, S. W. Gehrett, C. M. Boswell, S. W. Thomas, T. B. Neely, J. W. Sayers, J. S. Hughes, F. B. Lynch, J. Gillespie.

The report of the Board of Church Extension was then read by the secretary, Dr. J. S. J. McConnell, and we present some of the more important paragraphs: —

REPORT OF PROGRESS.

Our treasurer's report, herewith submitted, as related to our General Fund, shows an increase of Conference Collections over those of the preceding year, of \$3,706.27, and on Architectural Plans and donations returned, of \$1,825.20; but a decrease on other items of our General Fund, of \$8,941.65, overcoming this increase by \$1,410.18, and giving that much less for donations to churches and general purposes.

As the Conference collections are the chief source of revenue, and are more regular from year to year, we thank God and take courage, in the hope that they will increase more and more.

The Loan Fund report, as will be seen, is still more encouraging.

A brief summary of both is as follows: —

RECEIPTS.	
On the General Fund, available for donations, etc.:	
Balance from last year,	\$18,267.93
From Conference Collections,	\$123,330.62
From other sources,	32,072.15
	155,452.77
Giving for use in General Fund for donations, etc.,	
	\$173,730.70
On the Loan Fund, for Loans only:	
Balance from last year,	\$88,597.92
From Gifts, etc., adding to capital,	\$23,805.00
From Loans returned,	77,850.66
	100,055.66
Giving for use in Loan Fund	\$188,653.58
Showing total amount for use during the year,	\$362,374.28

A comparison of all receipts with the preceding year shows:

On the Loan Fund an increase of	\$17,421.46
On the General Fund a decrease of	3,410.18
Net increase,	\$14,011.28

A REVIEW AND ITS LESSONS.

The great source of revenue for the prosecution of our work by donations to needy churches, on which, with steady increase, we should be able to rely, is our Conference Collections in response to the annual call which it is your function to make and distribute among the several Annual Conferences, in order that the needs and opportunities for Church Extension, ascertained and indicated, by you, in like manner may be met.

It has been our function to record, and report to you, from year to year, the results. For four consecutive years the facts compelled us to report a steady decline from \$158,940.27 in 1892, to \$118,079.60 in 1896 — a distressing decline in four years of \$40,860.67. During all this period, with the careful and conscientious attention which you are accustomed to bestow, the variations in the annual asking were less than \$12,000, and the asking for 1896 was \$315,250, being only \$550 less than for the year preceding, and \$6,250 more than in 1892. Until one year ago there was a steady decline of the percentage of amounts received as related to amounts asked, until, in 1896, it fell below thirty-eight cents on the dollar. Our receipts by collections for 1897 were \$119,674.35, on a call for \$303,225 — an increase of \$1,594.75, nearly 40 per cent. of the amount asked.

SPECIAL FRONTIER CHURCHES.

The institution of this part of our work, in 1879, on the recommendation of our then assistant corresponding secretary, now Bishop McCabe, was peculiarly opportune, and has proved a favorite and very valuable part of our work. We were then, as always, unduly pressed for large grants to costly churches in the older sections of the country, so that funds available for the frontier were utterly inadequate. The plan of procuring new churches by special gifts of \$250 invited contributors to select this special work. The result has been most gratifying. During the past year we have added eighteen to the number previously reported, giving in all 623, of an average cost, when dedicated, of over \$2,000 each. Many of these, as the population and strength of the people have increased, have given place to larger and more valuable churches, and the value of the work accomplished in them is above price. The field still lies open wide, and the opportunities for similar work seem greater than ever.

The pamphlet herewith submitted, entitled "Special Frontier Churches," shows, in detail, "What \$250 will do."

They will be cheerfully furnished to any who may be specially interested in this part of our work.

MOUNTAIN FUND CHURCHES.

These are procured under a similar plan, proposed in 1890, by Corresponding Secretary W. A. Spencer. The special gifts required are only \$100, and the churches procured cost, on the average, six or seven hundred dollars each.

The favorite field for this work is the mountain region of the Central South, but it has been extended into other sections of the country. They are located chiefly in small villages and rural districts, and, with this little encouragement and help, the people furnish the sites, and most of the material and labor, and the churches are among the best buildings in their neighborhood. During the past year we have added 10, giving a total of 90 procured by special gifts of \$100 each. A much larger number of this class has been aided out of our general treasury, in the regular course of our work.

These two special classes of churches serve to indicate the general value of our work among the common people, with moderate expenditure from our treasury. If we may judge of the future of Methodism by the history of the past, this modest scattering of seed in virgin soil will yield a most abundant harvest.

At the Thursday afternoon session Bishop Warren presided, and Rev. C. S. Nutter, D. D., led the devotions. The time was devoted mainly to minute business. The report of the Board of Church Extension, read in the morning, was taken up, and various items were considered, debated and approved.

It was finally voted to fix the amount asked for at \$305,225.

A mass meeting was held in the evening at Bromfield St. Church, which was largely attended. Dr. Kynett gave a brief retrospect of the work of the Society since its organization in 1864, and spoke of the problems confronting the church arising out of the war with Spain. It was practically certain that not only the Hawaiian Islands, but Porto Rico and the Philippines, were to become fields for home mission work. The

	Asked.	Authorized.
New England,	\$6,500	\$1,200
New Hampshire,	1,800	500
Maine,	1,000	600
East Maine,	1,000	600
New England Southern,	3,500	500
Vermont,	1,200	400

At the Saturday morning session Bishop Ninde presided, and Dr. J. S. J. McConnell led the devotions.

The entire session was occupied in the discussion of a proposition looking to the release of the Conferences from their liabil-

ties. goes he links himself in closest bonds with the churches and his brethren in the ministry. God bless this noble trinity!

The representatives of the Board in the General Committee are strong, pronounced men:—

Rev. S. W. Gehrett, D. D., is pastor at Tioga Church, Philadelphia. It was a compliment to him to be invited to return for a second pastorate after a successful term as presiding elder. He is brotherly and popular with his brethren. He has twice been a member of the General Conference.

Rev. J. W. Sayers, D. D., is better known as "Chaplain" Sayers. He is so popular among Grand Army men that for twenty and more years he has been chaplain of the Pennsylvania State organization. He is a most successful organizer of children's work, and a devoted and efficient pastor.

Rev. S. W. Thomas, D. D., is the editor of the *Philadelphia Methodist*, and agent for the Book Concern in Philadelphia. He has been presiding elder of three of the four districts in the Philadelphia Conference. He is a man of marvelous energy and devotion to the success of Methodist measures.

Rev. C. M. Boswell is the city missionary and secretary of the Philadelphia advance movement. He was a much-loved pastor when called from a leading church to his present work. He is a most successful soul winner. Magnetic, earnest, devout, untiring, he can hardly fail of success.

Rev. J. S. Hughes, D. D., is presiding elder of the Northwest District in Philadelphia Conference. He is a quiet, thoughtful brother, never forward or talkative. His judgment and opinions are so valuable that all listen and heed when he speaks.

Rev. F. B. Lynch, D. D., seems to be a young man for so strong a district as the South in Philadelphia Conference. He is progressive and foresighted as a leader; has a fine personality and is in perfect health. He is enthusiastic, and his reports at Conference are listened to with marked interest.

Rev. T. B. Neely, D. D., is among the best known men in Methodism. He is recognized as one of the ablest debaters in the whole church, and is an authority in parliamentary law. As an author he is widely read. At present he is pastor of Union Church in Philadelphia. He has been presiding elder in his Conference, and has represented it in many General Conferences.

Francis Magee, Esq., is a leading and liberal layman of Cookman Church, Philadelphia. He is so social and painstaking that he knows and greets the congregation as they assemble or depart, every Lord's day. For many years he has been proprietor of a large carpet manufactory.

Samuel Shaw is the confidential clerk and assistant treasurer at the office of the Board of Church Extension at Philadelphia. He has held the former position for a dozen years or more. He is a director in many of the benevolent church boards in Philadelphia. His church home is at Lansdale, Pa., where he is class-leader, Sunday-school teacher, steward, etc. He is an inspiration to any church as well as a royal friend and brother.

Geo. Kessler has for many years been a faithful and influential member of Kensington Church in Philadelphia. That such a hospitable and companionable man should remain a bachelor, is not easily explained. He and his brother have long conducted a large carriage-making business.

F. W. Tunnell is the Sunday-school superintendent of the First Church at Germantown, Philadelphia. He is a new yet zealous member of the Board, and has had much to do with church building. He was a liberal giver for the new and elegant church where he worships; and he and his family have lately built a memorial church at the home-



MANLEY S. HARD.

Assistant Corresponding Secretary Church Extension Society.

Methodist Episcopal Church must plan for this work and plan wisely.

Bishop Fowler laid great emphasis on the fact — which the war had revealed — that the English-speaking people from one end of the earth to the other had but one heartbeat. He spoke of the eager interest the English took in reading column after column about American victories. Referring to the question of the decrease in the increase of the church, he said that the real difficulty is laziness. They have resources, and men and money — all they need is a spur. It is the task of the English-speaking nations to carry to the peoples of the earth a thoroughgoing religion, which will give men morality as well as piety.

Bishop McCabe took an encouraging view of the situation, mentioning that the increase in the ranks of Methodism was greater during the last fourteen years than the entire membership of any other denominations except four, in the whole country. Methodism, he urged, was only just beginning, and was going forward to possess the new fields which God has given to this nation.

Friday morning Bishop Foss presided, and Rev. Dr. L. H. Stewart led the devotions. The attention of the committee was occupied in fixing the amounts asked for and authorized for each Conference.

On Friday afternoon Bishop Hurst presided, and Rev. Dr. D. F. Pierce led the devotions. A committee on the amounts to be authorized reported the total as \$304,750, and the session was occupied in adjusting the sums authorized to each Conference.

The amounts asked for and authorized for our patronizing Conferences were as follows:—

ity to the Loan Fund in cases where losses of interest and principal had occurred from the shrinkage of values or the failure of securities. The matter went over for one year by the appointment of a committee to consider and report to each member of the General Committee two weeks at least before the next annual meeting.

Resolutions of thanks were voted to the trustees of Bromfield St. Church, to the committee of arrangements, and to the homes in which the members of the Committee had been entertained.

One is impressed, while observing the proceedings of the annual sessions of this Society, that it is being conserved by a very competent management. The three secretaries, Drs. Kynett, Spencer and Hard, make a great host, grandly complementing each other. Dr. Kynett is the judge, financier, statesman, the man of the comprehensive, open eye, who takes in the whole case and decides judiciously and safely. It is believed, so long as he is at the helm, that the important interests of this Society can never suffer.

Dr. Spencer is the man for the people, the "Great Heart" of the secretariat, the man who goes up and down the land rousing the church to the privileges of consecrated offering for this great cause. He is equally at home and happy and successful in conducting a revival service, and to him Church Extension means the spread of the spiritual conquests of our Lord.

Dr. Hard is a combination of much that is best in his two colleagues. He has proved himself indispensable to the cause which he represents. Untiring and indefatigable, he never spares himself, and everywhere that he

stead town in Delaware. He is a glue manufacturer.

Dr. J. E. James is a member of Green St. Church in Philadelphia. He is not only a leading physician in his city, but is a professor and lecturer in the Hahnemann College. He was a member of last General Conference, and has been prominent in securing equal representation in that body.

C. W. Higgins has for many years been a leading official in Arch St. Church, Philadelphia. He is a member of a strong firm engaged in the book business. He is patient and painstaking and to be found on many important committees connected with the Board.

John Gillespie was for many years a leading brick manufacturer, but several years since retired from business. He has the honor of having the mayor of Pittsburg for a son-in-law. He is no longer young in years, but is always cheerful, helpful, wise and interesting. He holds his relation with Covenant Church, Philadelphia.

FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY

THE annual meeting of the General Committee of the Freedmen's Aid and Southern Education Society began in Bromfield St. Church, Monday, Nov. 7, at 10 o'clock. Bishop Walden presided, and Rev. Dr. J. D. Walsh led the devotions. A fitting address of welcome was given by Rev. W. T. Worth, president of the Boston Preachers' Meeting, to which Bishop Warren responded, at the request of the chair, in eloquent and impassioned phrase. He said:—

"I am glad to respond to this most worthy speech of welcome. I know it ought to be made by our grand emeritus secretary, Dr. Rust, or by our president who has presided over this Freedmen's Aid Society for so many years. In the olden time men made a gap in the walls to welcome the guest they desired to honor. But Boston never built a wall, but left itself open by sea and land to guests ever since the Pilgrims came to find what they sought—freedom to worship God. I know that your hearts are in this welcome. Here were planted the seed from which the tree of liberty has grown. This was not for white men and Englishmen only, but for black men and slaves as well. We are on the ground where we might take our shoes off our feet, for here William Lloyd Garrison lived, labored and suffered for the slave. Here spoke the fearless orator, Wendell Phillips. Here the poets, ever voicing the deepest feelings of the human heart, sang of liberty for all. As early as 1842 Longfellow's muse denounced the unutterable wrong of men selling their own blood for worst purposes. Lowell fired our souls with his sonnet on Wendell Phillips, his interview with the soul of Myles Standish, and his ode on catching fugitive slaves near Washington. Whittier made his songs immortal by singing of immortal interests. Songs are fire for hearts. So the nation's sentiments were the fruitage of the seed-sowing here.

"I see further evidence that your hearts are in your words, in the fact that your most famous piece of art is St. Gaudens' memorial of Robert Shaw and his black regiment, the Massachusetts 54th. Men pass by your other works of art and commemorations of men, but there is always a crowd, more or less large, before that marvelous representation of black men on the march for liberty for them and us as well.

"I cannot tarry except to notice what your Conference does for this work. By its statistics I see you contribute for it ten cents per member. I do not see that any other neighboring Conference gives over three to five cents.

"Thanks, brethren, for your welcome! On

distant field, among difficult surroundings, on frontiers on this continent or any other, we will be cheered by the remembrance that the culture, prayers and loving co-operation of Boston are with us."

The report of the Society was then read by Secretaries Hamilton and Mason. It is a very comprehensive and informational document, and any preacher who will critically study it will not fail to secure an interesting message for his congregation in presenting this very important connectional cause. We regret that the very crowded state of our



REV. M. C. B. MASON, D. D.
Corresponding Secretary Freedmen's Aid Society.

columns occasioned by the necessary effort to include the sessions of both Societies in this number, renders it impossible to make as generous excerpts from the report as we would be glad to do. Here are some of the more important paragraphs:—

"There is a new map of the United States. War has torn away the borders of the country and let in an entirely new phase of national life. We are no longer isolated in our relations; the world is at our doors. New responsibilities, new obligations, new duties, wholly unintended and unexpected, have flooded the former conditions, like the Gulf Stream set in a new direction.

"No work has been more affected by the war and its changes than that of the Freedmen's Aid and Southern Education Society. While the people were fretting and vexing themselves with their 'Southern problem'—the nearly ten millions of Negroes and Negro mixtures, and what was to come of them—two or three hundred thousand soldiers went out and compelled Spain to let the country have the care of from two to ten millions more of the same sort, with the variation of what they can bring with them of Spanish mixtures. For this the hundreds of millions of dollars were expended, and the thousands of young lives from our schools and homes were sacrificed.

"Was the victory worth what it has already cost, and what it must cost further on? It may be asserted that this was not the purpose for which the war was undertaken; but 'God never meant that man should scale the heavens by strides of human wisdom,' and yet His way of making world movements is to make them make themselves. 'The highest secret of victory and peace is to will what God wills, and strike a league with destiny.' Civilization has made another stage 'on the powder cart.' The evident issue of the war cannot be questioned. To the victors belong the care of the oppressed and relief of the distressed.

"We carry flowers to the graves of the soldiers; what must we do with the charge which, when dying, they bequeathed to us? Is there danger of a Cadmean victory, one in which the

conquerors suffer as much as the conquered? We shall see. The Southern statesman who has been agitating to deport the ten million Negroes to Africa, or hermit them within a State and territory all their own, suddenly has come to grief. The doubter, who has disputed that God made of Adam's race the Negroes, is sharply brought up with new difficulties. The Anglo-Saxon, who has been arrogating to himself all the privileges of government and the benefits of the Gospel, is now run up against the hundreds of millions who are the darker races of the earth—'The Yellow Race alone outnumbers us; Yellow, Brown, and Black together, exhibit a great preponderance.' And all find themselves compelled to obey rather than deprive, dispute, or doubt. It was De Tocqueville who said, 'If a people will not believe, it must obey.' The test of Christian patriotism is now, and henceforth will be, the care of the enslaved and oppressed, for whom the soldiers in the Civil War and the soldiers sent to Cuba, Puerto Rico, and the Philippines have died. To obey is better than sacrifice.

"In the territory of the Freedmen's Aid and Southern Education Society the promotion of such patriotism is strangely and extravagantly committed to the Christian Church, and very largely to the missionary representatives of the church, who have been sent there from the North, together with their local following. The Federal Government confesses its humiliation before all nations. With the increase of the army and navy to a war footing, and flushed with the exhilarations of victory, it has neither power to protect the lives of its citizens in the lawless States, nor to avenge their death.

"Within thirty days after the war was declared against Spain, thirty-two Americans—colored—were lynched and put to death without trial by law, judge, or jury, many of them protesting their innocence of any crime.

"The dernier resort is to educate, but 'education,' as Mr. Beecher once said, 'is only like good culture; it changes the size, but not the sort.' It must be Christian education. Such education, it will be readily admitted, 'is a better safeguard of liberty than a standing army.'

"All denominations of Christians in America which have met in representative capacity anywhere in the Northern States since the close of the Spanish-American war, have thus discussed and decided the question of their responsibility and loyalty.

"Notwithstanding the reduction in the membership by way of clearing up the records under the direction of the General Conference of 1896, there is net gain among the white people for the year 1897 over 1896 of 856 members; among the black people, 1,022; total, 1,878. Churches among the white people, 47, with a valuation of \$109,819; among the black people, 52, with a valuation of \$176,236; total, 99, with a valuation of \$286,055. Parsonages among the white people, 27, with a valuation of \$238,285; among the black people, 29, with a valuation of \$42,724; total, 56 with a valuation of \$281,000."

The total expenditures for the year were \$307,444.22. There was an increase in the benevolence of the Conferences of \$5,373, in a total of \$95,350.85. The schools have contributed to their own maintenance the sum of \$140,204.46. There were 491 teachers employed in the 43 different institutions, and 9,090 students enrolled. The large number of students in all the schools are fitting themselves for teachers. One of the great results and best results of the schools in the South has been the equipment of native teachers for the Southern schools. The Freedmen's Aid and Southern Education Society has educated from 15,000 to 20,000 teachers.

The New England Conference stands first in a list of ten which gave the largest amounts last year to this Society. That amount was \$4,931.

But to return to the report:—

"The Conference collections reveal the heart-throbs of the church. The Freedmen's Aid and Southern Education Society collections depend more than any others upon the sympathies, peculiar sentiments, and historic conscience of intelligent, devoted philanthropists. The 'machinery' of the church is committed, whether

intentionally or otherwise, to discriminate in favor of the Missionary Society. Whether it may be in the nature of the economy or mode of administration, there are some presiding elders and many preachers who believe, aside from all conscientious and faithful devotement of themselves to the fulfillment of their obligations, that the success of their pastorates, as seen in the church, is more, very much more, determined by their securing the full apportionments of the missionary collections than those of the Freedmen's Aid Society. As has been noted above, it is great temptation—for instance, in the case of the omnibus collections—to take not only the moneys which ought to go, but in some instances were intended should go, to the Freedmen's Aid collections, and put them into the missionary collections, relatively to increase them. 'An open door may tempt a saint.' An eminent army officer, whose national reputation and long service in the Civil War commends him to the grateful respect of the whole country, recently called the attention of the Secretaries to this matter. He spoke with much feeling concerning it.

"One of the large Conferences, whose representative was present in the General Committee and joined in making the apportionment to the Conference of the amount to be raised for the Freedmen's Aid collection, proceeded at its last session, by vote of the Conference, to change the apportionment, and make it just one-half the amount. The secretary was requested to notify the Freedmen's Aid Society, which he did, by sending to the Secretaries the resolution which was adopted. No such action was taken concerning the apportionment of the missionary collection, or, indeed, that of any other of the collections. The amount which the Conference apportioned itself to raise was less proportionally than one of the poor Conferences among the black people in the South actually raised.

"It is painfully evident, also, that there is to be found in certain sections of the church, and in the North, much of the old feeling which discriminated in love and gifts against the lowly black poor.

"An appeal to the Minutes for names of churches, and even preachers, will vindicate this reproach. It is not simply that the fervor with which the old abolitionists and their honored sons and daughters give to this cause is wanting, lamentably wanting, but there are preachers in the Northern Conferences who have never taken a collection for this cause during their whole ministry, and there are churches that have never given a collection to the cause since they were organized.

"A faithful and generous-hearted preacher, who came to one of these churches by the appointment of the Bishop during the last year, wrote to the office, saying, 'Send me literature to present your cause to this church; it has never taken a collection during its whole history. I am going to try it.' Within a few weeks he replied with great joy in his letter: 'It worked all right. I have got you more than a hundred dollars in cash, and subscriptions beside.'

"What can be said for the thousands of Methodist churches which gave no collection to this cause last year? The Minutes tell the plain, unvarnished story. It is a curious investigation for one to make when the curiosity prompts one to do so. Take the Minutes and turn to the churches where certain eminent wealthy laymen—and, yes, quite well-to-do and quite widely-known Methodist preachers, too—are known to worship, and look in the columns of the Freedmen's Aid collections—look for the last ten years! 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' Look at the reports of some of the Conferences whose apportionments are \$5,000, \$6,000, \$8,000, and \$10,000, and note that the collections are less than \$3,000 or even \$2,000! They give \$20,000, \$30,000, \$40,000, and \$60,000 to missions."

During the noon recess the Committee and all in attendance upon its session had the privilege of a visit to the State House, as the guests of Hon. John L. Bates, Speaker of the House of Representatives. This gracious invitation of the Speaker was extended by his honored father, Dr. L. B. Bates, pastor of Bromfield St. Church. The company was led by Bishops Merrill, Fowler, Goodsell, Walden, Fos and Ninde. They were first escorted to the Speaker's room, where they

were introduced to Mr. Bates by Bishop Walden, president of the Society. Thence under his personal escort the largely increased throng of visitors were conducted to the Executive Council Chamber, where His Excellency, Governor Wolcott, soon appeared and was introduced. After being introduced by Speaker Bates to the entire assemblage, he greeted separately the Bishops present. Bishop Fowler voiced in a few characteristic sentences the sentiments of the gathering, closing by wishing the Governor "full success in the exercises of to-



REV. W. H. W. REES, D. D.
Recording Secretary Freedmen's Aid Society.

morrow" (election day). Gov. Wolcott made a very easy and delightful response, expressing his pleasure in greeting "this large and representative company of workers belonging to the great, strong Methodist Episcopal Church." He thought such a company ought to be at home in the State that sent the first colored regiment to the War of the Rebellion and commissioned the first colored officers in the late war with Spain.

The visitors were shown the historic charter of 1628, brought over by Gov. Winthrop and bearing the signature, plainly legible, "Char Cesar"—Charles I. of England; also the Provincial Charter of 1692, issued by William and Mary, and signed by commissioners. The celebrated "Bradford Document" was also on exhibition. These courtesies were thoroughly appreciated.

At the Monday afternoon session Bishop Mallalieu presided, and Rev. Dr. J. M. Carter led the devotions. Secretary M. C. B. Mason completed the reading of the report, which was not finished at the adjournment of the morning session. There were large and sympathetic audiences at both of the first day's sessions.

After the reading of the report had ended, committees were appointed upon the debt of the Society, upon the collections, upon appropriations, upon a change of the date of the meeting of the General Committee, etc.

At this session there was placed in our hands by the secretaries a "Manual of the Schools"—an exceedingly interesting and valuable pamphlet, containing a map showing the location of the schools, with electrots of the buildings of the different institutions, and much data and information connected with the same. This pamphlet, with the annual report, will be found indispensable to the minister who desires to make himself in-

telligent concerning the splendid work and history of this Society.

At the Tuesday morning session Bishop Joyce presided, and Rev. Dr. J. F. Marlay led the devotions.

The appropriations were considered Conference by Conference, and the amounts asked from each was fixed.

The Committee recommended an increase in the amount asked for last year to the extent of \$600, making the total \$245,650. The amount asked from the East Maine Conference is \$500; Maine, \$1,500; New England, \$7,000; New England Southern, \$3,000; New Hampshire, \$2,000; Vermont, \$1,500.

As the HERALD goes to press at 12 M. on Tuesday, we are unable to present a report of the remainder of the session and of the notable mass meeting held in the evening at People's Temple in the interest of the Society, with Bishops Vincent, Joyce and others, as speakers, and with Julia Ward Howe present, and Bishop McCabe to sing the "Battle Hymn of the Republic." This mass meeting is a fitting close to the sessions of a connectional cause which nowhere else in his country receives such hearty, enthusiastic and generous support.

Boston Methodist Social Union

In consequence of the presence in Boston of the Bishops and delegates in attendance upon the sessions of the Church Extension and Freedmen's Aid and Southern Education Societies, the Social Union departed from the usual date of its meetings, and Ladies' Night was celebrated on the 7th inst. A star occasion it was, too, and it was a refreshing sight to see such an array of delegates from many sections of the country. The invited guests numbered more than sixty, of whom a large number responded. The arrangements for the audience were most carefully and successfully made, and the large company of some four hundred slipped into their seats without any friction. During the evening charming music was rendered by the Winthrop St. Quartet, consisting of Albert L. Crowell, A. J. Jackson, Mrs. Blanche H. Kilduff, Mrs. Carrie Carper Mills, with Mrs. Maytie Case Crowell, organist. Orchestral selections were given by the Symphonia Orchestra.

Grace was said by Bishop Ninde. After the collation prayer was offered by Bishop Andrews. The dining hall was beautifully decorated, and the whole affair was a culmination of brilliant oratory and exquisite social and decorative preparation.

In the absence of President Albert M. Williams, detained by illness, Vice-president Flanders presided most acceptably, and fittingly welcomed the assembled company.

Dr. A. J. Kynett was introduced as the founder of the Church Extension Society. Having expressed his great surprise at the strength and beauty of the social life of the Union, which had blossomed out into that magnificent hospitality to their guests, he went on to assure his hearers that the interests of the Church Extension fund of the Methodist Episcopal Church were never in any better condition than they were today. This was shown by the fact that if they would follow the track back for thirty years they would find more than 10,000 churches scattered along the line of their progress. With a million of capital in their strong box, there were the strongest reasons for renewed confidence and hope for the future.

He was followed by Bishop Goodsell, who began by describing some of the impressions which he, in common with other visitors, had experienced in treading the streets of Boston, every one of which, he said, reminded them of the beginnings of our constitutional history, and of the great ideas with which Boston had always been associated. In such a gathering as that, he continued, they felt the joy of brotherhood and the joy of a common devotion to Jesus Christ. It was a liberal education to be associated with such men as were present—men who had traveled all over the globe, and who had an outlook upon the entire kingdom of God upon earth. Some of them had had the wonderful joy of hearing the heart of England throbbing in unison

[Continued on page 1430.]

THE FAMILY

SOLACE

META E. B. THORNE.

The day had been so shadowed o'er by grief
and sore distress,
Life seemed a dreary journey through a
barren wilderness;
In vain I sought for comfort, for tender
sympathy,
For a lifting of the burden, from the fretting
cares to flee.

Then I sought a place of refuge, and I found
it—oh, how sweet!
When I cast myself, my burdens, all my
cares, at Jesus' feet;
He soothed my pain and sorrow and lighter
made my care;
The sympathy I longed for came in that hour
of prayer.

Heaven's sunlight round me falling dispelled
the dismal gloom,
And mine eyes no longer holden saw the
wilderness abloom.
Where canst find such joy for sorrow, and
such hope for dark despair,
And such balm of consolation, as in the
place of prayer?

Poynette, Wis.

Thoughts for the Thoughtful

Our life's floor
Is laid upon eternity; no crack in it
But shows the underlying heaven.

— Charles Kingsley.

All true work is sacred; in all true
work, were it but true hand-labor, there
is something of divineness. — Carlyle.

The soul must exercise in order to
grow. Stagnation is as dangerous to
growth as starvation or suffocation. The
Lord has purposed that our spiritual life
should grow strong by exercise. Doing
God's will is as essential to growth as
feeding on God's Word or seeking God's
face in prayer. — Rev. Isaac W. Gowen.

When nerves are unstrung, and nat-
ural strength fails, we must learn over
and over again that *He* is the strength
of our heart and our portion forever.
Service is not over; though externally
suspended, the end is not yet. We must
receive from the Spirit before we can
give forth, for after all we can but say,
"Of Thine own have we given Thee."
This may be one reason why those who
suffer according to the will of God are
enriched through the promised "after-
wards." — Anna Shipton.

A man cannot be a Christian unless he
is willing to be small, to give up self,
and forsake the world. We see in some
prehistoric houses on Scotch moors a
low narrow entrance, a foot or so square,
which can only be passed by lying down
and squeezing through a dark, twisting
passage. So the way into the kingdom
is too tight to admit any who are not
humbled by conscious sin, and ready to
cease from self. — Alexander MacLaren,
D. D.

The lesson of November is that the
leaves exist for the tree. Their ended
work, their ripening and their fall, are
signs of harvest. It is triumph, not de-
feat, that the season brings. None of the
real strength of the tree is gone to the
four quarters of the field toward which
the piping of the wind has led the leaf
dance of November; for in place of every
leaf is a bud with promise of new leaves
and pushing boughs another summer. . .
If novelty and freshness of impression
be our criterion, November offers her
full share of these. Signs of life are
more than signs of death along her path-
way. If on one side of the forest way
fronds of the maidenhair are brown and

withered, on the other the clefts of the
crag are brilliant green with polypody
and ebony fern. Wintertime is rest time
for the busy world of plants, and No-
vember brings the first delicious doze
that ushers in the night's long sleep. We
may read the story as a tale of death, but
it is at once more natural and more
cheerful to read it as a tale of life and
hope. The sorrow of the time is but the
sorrow of transition; whatever is more
than this we have projected into it from
our own too sombre thought. — *Congre-
gationalist*.

The splendid life which God originally
designed for His creatures—the life of
uprightness, of harmony, of exquisite
proportions and symmetry, when there
would be a perfect poise and balance of
all our powers—that life has suffered
hideous deformity, and instead of rising
from the earth in stateliness and beauty
and flowering like the palm tree in the
unsullied sky, it burrows in the mys-
tery and darkness as the gnarled and
twisted roots of the wayside elm. . . .
Have you ever looked through a pane of
glass in which there was a knob, a bulb,
some malformation? How strange the
people seemed as they went by! Twist-
ed, bent, deformed, thrown into the most
peculiar shapes and makes, no one
straight, all crooked and hideous. Now
just what that pane of glass seems to
do, iniquity has done. Hence the world
as it now is. Hence human life as we see
it everywhere. — J. WESLEY JOHNSTON,
D. D., in "The Creed and the Prayer."

DUTCH ART

II

Josef Israels

JEANNETTE M. DOUGHERTY.

THE Colombian Exposition brought
Dutch art before the general pub-
lic. Prior to this there had been small
exhibitions, but there was no general
diffusion of knowledge in regard to the
style and character of Modern Dutch art.
Mr. H. W. Mesdag, Holland's fine marine
artist, was the Royal Commissioner of
Fine Arts for the Dutch, and Mr. Hubert
Vos, the court painter of The Hague, but
who gives his address London, was the
acting Royal Commissioner. Through
these gentlemen the Dutch had a collec-
tion of over three hundred paintings.

This exhibit far exceeded anticipation,
and proved one of the most pleasing at
the World's Fair. People never turned
away disappointed in Holland painters.
We found more beauty in the French
and American exhibits, more gorgeous
coloring in the Russian, more startling
effects in the Swedish, more of Grecian
mythology in the English, but the Dutch
drew us with a charm found nowhere
else. The crowds lingered in the gal-
leries of Dutch art. People returned
again and again to those pictures that
will ever live in the heart and in the
memory.

Historical genre, imaginative and dec-
orative painting, does not seem to ap-
peal to the Dutch artist. He confines
himself to the actual scenes before him.
In depicting the home life, the dusky in-
terior of cottages, the mellow sunshine
glimting the meadows, the gray light of
cloudy days falling on the canals, or the
fierce storm at sea, the Dutch painter is
unexcelled. Domestic art and industry
are held in highest esteem in Holland.
This and the deep religious life of the
peasantry invest their rude houses with
a homelike charm. The poetry of the

common life, the simplicity and earnest-
ness of nature, belong to them. Its
presence in art is simply a part of the
life of the people.

Mr. Vos himself has spoken of the deep
religious nature of the peasant, and has
also given us an example of it in his in-
teresting picture, "The Angelus of the
Zuydee Zee," which was seen at the Fair.
The painting shows an interior where
the richness of solid mahogany glistens
in the antique furniture, and where rare
pottery gleams from the wall cabinets.
Mr. Vos says that some of the houses are
real museums in their art treasures. The
moment represented is that when the
Angelus sounds for prayer. The woman
paring potatoes suddenly stops her work
and folds her hands. A boy on the floor
reverently kneels beside the boat he is
building. In the centre of the room
stands a beautiful young girl in devout
attitude.

Visitors at The Hague speak of the
cordial relations existing between the
resident artists. This is shown in their
appreciation of the individual talent of
each and in their frequent visits to each
other's studios. Mr. Mesdag, who is the
leader of the art circle in The Hague,
has received honor at home and abroad.
He is held in great favor for his encour-
aging influence over the younger artists.
He holds before them a high standard of
art, and assists them to attain that ideal
by purchasing their work and urging
others to do so. Mr. Mesdag is a gentle-
man of independence and high social
position. The first part of his career
was given to successful commercial life.
At thirty years of age he began the study
of art under Alma-Tadema, who is also a
native of Holland.

Mr. Mesdag's birthplace is the same as
Israels—Groningen, in the northern
part of Holland. An American visitor
to the artist's home says that the beauti-
ful place is a storehouse of art treasures
and literally filled with choice paintings.
He is particularly fond of fine water-
colors, which he collects in great num-
bers. His large studio opens into that
of his wife's, who is also an artist of
talent and acknowledged reputation.
Both studios look down upon the garden
back of the house. Mr. Mesdag is dis-
tinctively a painter of marines. His
work is always pleasing, whether it is
the hurry and bustle of ships just coming
in, the quiet summer morning on the
beach at Scheveningen, or the fury of
the storm that lashes the vessel "In
Danger."

The work of Anton Mauve won honor-
able recognition at our Centennial. His
work is as well known here now as that
of Troyon. Mauve was a painter of
cattle and sheep. But there is always
some landscape setting and some human
occurrence that, however common the
incident may be, holds an interest and
charm in the treatment given it by the
artist. He was also fond of wood scenes.
Some may recall his "Woodcarts on the
Heath." You never see the seacoast in
his pictures but the crispness in the air
assures one that it is not far away. The
name of the artist is synonymous of a
coloring peculiarly his own—soft and
luminous greys, browns and yellows. In
the death of Mauve a few years ago

Holland lost one of her representative artists.

Josef Israels, Anton Mauve and Jacob Maris are frequently mentioned together as leaders in the school of Modern Dutch art.

Of the gifted family of Maris there are three brothers who are artists. One, however, resides in London, and little of his work is seen, as he paints only for his own pleasure or that of his friends. William Maris, who lives at Voorburg, paints landscapes and cattle. Soft, silvery grey is his characteristic coloring. In soft coloring and pervading sweetness his work reminds one of Corot. He is often called "Silvery Maris." Jacob Maris, whose home is in The Hague, gives us the quaint and beautiful scenes along the canals. He is said to be unsurpassed in his treatment of clouds in that "land of clouds." One of his artist friends playfully says of him: "Maris will sit half a day on the bank of the canal. Then he will go to his studio and paint for a month not what he has seen, but what he thinks." Like the great English artist Constable, he finds the subjects for his canvas at his very door.

J. Bosboom and A. D. Arts, both of The Hague, died a few years ago. Their work ranks high in the Modern Dutch school. Bosboom was Holland's painter of church interiors.

B. J. Bloomers, of Scheveningen, depicts scenes in the domestic life of the humble.

Madam Ronner of Brussels surrounds herself with animals and then puts them upon canvas. The delight she finds in the antics of her frolicsome cats and dogs is clearly seen in the pleasing pictures of her pets. Holland has a number of talented women among her artists.

Albert Newhuys and Van Der Maarel paint peasants. Their work is distinguished by its rich coloring. For instance, Maarel will paint "A Flower Woman from Haarlem" surrounded by her gorgeous tulips, peonies and chrysanthemums.

This brief sketch omits many whose work meets as high favor as that of some of the artists mentioned. But it represents the scope and character of Holland's art and the contemporaries of the great artist, Josef Israels, who stands at the head of the Dutch school of art.

Josef Israels is of Jewish parentage. It is unusual to find one of his race distinguished in art. It is said that his father intended him for the church, but the boy was always deserting his studies for the Fish Market of Groningen. Here among the peasantry were the scenes that attracted him. These associations and recollections of childhood take vivid form later in his artist's career. A commercial life was tried, but that, too, failed to hold the boy. His drawing revealed to his father the child's talent, and he unwillingly sent him to Amsterdam to study art. Two years later Israels went to France where he remained a number of years. Josef Israels was a student in Paris at the time Millet's pictures were first being exhibited and meeting with the storm

of opposition because he had cast aside the traditions of the classic school and dared paint the common peasants of Barbizon. Israels' first paintings after returning to Holland were of historical character. But the strength and dignity and the true interpretation of Millet's work must have made a deep impression on him, for after a few years of following the conventional methods and classic subjects of his Paris teachers, he breaks away from them as completely as Millet did. In the forest of Fontainebleau Millet sows the seed of a new art for France. The picturesque fishing village of Zandvoort is the fertile field in which Israels sows the seed of a new art for Holland. In both instances it is a striking illustration of great minds returning to the scenes of their youth for the masterly stroke of genius. There is something in the simplicity of Israels' work that reminds one strongly of Millet, and also in the tender sentiment clinging to his pictures of children. Both artists were particularly fond of children. In the luminous but limited lighting of Israels' paintings one recalls Rembrandt.

The residence of Josef Israels is in The Hague and is a typical Dutch home with a beautiful garden at the back. In the rear of the garden are the two studios, for Israels' son Isaac is also an artist. The walls of the passage leading from the house to the studios are literally covered with sketches. In the artist's library are the best works in French, German and English. Charles A. Israels in a recent article on the artist says: "In Israels' studio he has fitted up the peasants' home so familiar in his pictures. There while the artist works can be found posing not the usual studio model for the occasion, but a man or woman of the people."

The Hague holds the artist in great esteem. A few years ago the city celebrated his birthday by an exhibition of his work. He holds high honors from his own and other countries. His personal appearance is pleasing, and his manner marked by modesty and simplicity. His love for the people he paints, and his intense sympathy with every phase of their life, come from a heart that is tender as a child's. Josef Israels has given his life and his art to the humble of his country. His great talent has been sacred to depicting their poor homes and their industries. Ruskin has said there can be no great art until a man is virtuously related to his subject. By his deep affection and sympathy Israels is certainly virtuously related to the humble fisher folks. Their work and recreation, their quiet joy and undemonstrative grief, he has made his own. The pathos and tender melancholy that so often appears is never forced, but always in the nature of the scene. His coloring is low in tone, with deep shadows out of which objects appear slowly and only on close observation. He is equally successful in painting cheerful and pathetic scenes.

Of his first painting exhibited in London a critic wrote: "The most impressive picture in the Dutch collection and one of the most impressive in the whole exhibit is J. Israels' 'Shipwrecked.' It

sounds the keynote of calm and sunshine as well as that of storm and sorrow." Until her death Israels' wife relieved him of all financial care in regard to the sale of his pictures. Mr. Charles Israels quotes the artist as saying to his friends that since his bereavement he himself is the living portrayal of his picture, "Alone in the World." The same criticism given in London might have been repeated thirty-six years later in America in regard to Israels' "Alone in the World," or the "Plus Rien" of the Paris Salon, where it first won its honors. Certainly it was the most impressive picture in the Dutch collection, and one of the most impressive at the World's Fair. Many will recall the unutterable sorrow of the husband who sat at the deathbed of his wife. Perhaps the most touching pathos was in the position of the old man, who sat with his back towards the bed; he was not looking at the dead. It seemed like the unspeakable sorrow of life, not death, which had closed about him — the sorrow of living without her. The sunshine that flooded the small window could as easily wake the dead as rouse the mourner.

The beautiful illustration, "An Interior," which is reproduced on the cover of this issue, possesses all the characteristic charms of an Israels — the rude but homelike cottage; the tender sentiment and poetic treatment of common incidents that lifts them above the simple painting of the scene; the quiet joy and domestic cheer in the blazing hearth; the rich, subdued coloring; the masses of shadow; the soft light from the small window falling over the mother who gazes with thoughtful tenderness on the babe at her breast; and none but an Israels, with his deep affection for the little ones, could so delightfully portray the quaint little creature leaning her chin on one chubby hand and holding her knitting in the other. During the time that this fine painting was owned by Dr. Gunsaulus he generously placed it in public galleries where all might share its entrancing beauty.

Chicago, Ills.

HOME-MADE SUNSHINE

What care I, as the days go by,
Whether gloomy or bright the sky?
What care I what the weather may be?
Cold or warm, 'tis the same to me.
For my dear, home skies, they are always
blue,
And my dear home weather the glad days
through
Is beautiful summer, from morn till night,
And my feet walk ever in love's true light.

And why? Well, here is my baby sweet,
Following me round on his restless feet,
Smiling on me through his soft, blue eyes,
And gladdening and brightening my in-
door skies;
And baby's father, with fond, true heart
(To baby and me, home's better part),
His face is sunshine, and we rejoice
In the music heard in his loving voice.

So, why should we heed, as the days go by,
The gloom or the light of the weather and
sky
Of the outside world, when we're busy all
day
Manufacturing sunshine which fades not
away?
With smiles, with kisses, with peace and
with joy,
Father, and mother, and baby boy,
We are living each day in the sunshine we
make;
And God keep us and guide us for love's
dear sake!

— Mary D. Brine.

NOVEMBER DAYS

Who said November's face was grim?
Who said her voice was harsh and sad?
I heard her sing in wood-paths dim,
I met her on the shore so glad,
So smiling, I could kiss her feet.
There never was a month so sweet.

October's splendid robes, that hid
The beauty of the white-limbed trees,
Have dropped in tatters; yet amid
Their perfect forms the gazer sees
A proud wood-monarch here and there
Garments of wine-dipped crimson wear.

In precious flakes the autumnal gold
Is clinging to the forest's fringe;
Yon bare twig to the sun will hold
Each separate leaf, to show the tinge
Of glorious rose-light reddening through
Its jewels, beautiful as few.

Where short-lived wild flowers bloomed and died,
The slanting sunbeams fall across
Vine-broideries, woven from side to side
Above mosaics of tinted moss.
So does the Eternal Artist's skill
Hide beauty under beauty still.

And if no note of bee or bird
Through the rap: stillness of the woods
Or the sea's murmurous trance be heard,
A Presence in these solitudes
Upon the spirit seems to press
The dew of God's dear silences.

And if, out of some inner heaven,
With soft relenting, comes a day
Whereto the heart of June is given,
All subtle scents and spicery
Through forest crypts and arches steal,
With power unnumbered huris to heal.

— Lucy Larcom.

A QUEST OF FALL BERRIES

JAMES BUCKHAM.

YESTERDAY I went berrying—not for any gratification of the palate or replenishment of the larder, for the time is late October, and the common edible berries are gone by. I went to gather a bunch of autumn bloom; for the wild berries are the flowers of the fall, many of them as brilliant in color and beautiful in arrangement as the spring and summer blossoms whose children they are. In October and early November the autumn woods and swamps and clearings are bright with patches of color, more conspicuous often than the clusters of flowers which caught the eye so pleasantly in May and June. You can hardly enter the woods or brushgrown clearings anywhere without being enticed on every hand by the sparkle of berries, red, yellow, purple, ivory-white, blue, black, brown, and orange. The reds predominate, and on all sides you see their elfin bonfires burning, some low down and half hidden, others like beacon-fires blazing high and clear. Autumn, with its frost-painted leaves and bright berries, has vastly more splendor of color than flowery June itself. The fragrance is lacking, to be sure; but for the pleasure of the eye give me a fall morning, after the first sharp frost. Then indeed one thanks God for the priceless privilege of sight.

My course led me first up a ragged slope, covered with low bushes and dotted with piles of brush. Half way up the hill I came upon the small, dark blue berry of the Solomon's seal, drooping gracefully from its delicately curved flower-stalk. The Solomon's seal is a plant that loves the shade, but it also loves and clings to the spots where its vigorous roots have established themselves, and will often linger in sunny clearings for years after the woods have been cut away.

Not far from the bed of Solomon's seal, I stumbled on a patch of hobble-bush, straggling over the ground and reproducing its short, thick roots at every few feet—a veritable net and trap for the unwary pedestrian. Its bright coral berries, however, betrayed it to me, and with a handful of them I imparted the first dash of bright

color to my basket of nature's jewels. Before I reached the top of the slope I had added, also, a cluster of the queerly-shaped, almost oblong, scarlet berries of the barberry, one of the commonest of our New England shrubs, though not, I believe, indigenous.

On the edge of the woods above the clearing, in a little depression where water had settled early in the summer and left the ground moist and soft, I found a fringe of chokeberry, thickly clustered with very dark maroon-colored berries, shaped like tiny pears. I do not remember that I ever saw a shade of color exactly corresponding to that of the fruit of the chokeberry. It is indescribable—dark maroon being the nearest approach I can make to definition. The milliners and dressmakers ought to adopt the shade and give it a name—as they have in other instances where the botanist is their debtor.

I had scarcely pushed my way into the woods when, on a bank shaded by pines and hemlocks, the familiar, delicate tracery of the partridge-vine caught my eye, its perennially green necklaces strung with scattered scarlet berries, a favorite fruit of the ruffed-grouse and bob-white, as its name implies. I added a string of partridge-berries to my collection, and picked a few to eat, chiefly tempted by the looks of the berry, for it is dry and insipid enough compared with its pungent cousin, the wintergreen berry. The absence of moisture in the partridge-berry makes it a good "keeper," and it is worth noting that not infrequently the berries of one season will be found mingled with those of the previous season that have kept their color and soundness all through the twelvemonth.

There is nothing more beautiful in the dark, deep woods than a clear, pure, ivory-white berry, like the creeping snowberry. I found an abundance of these shy creepers in a swampy spot overshadowed by tamaracks. The snowberry is not a common plant, because it requires certain conditions of soil, shade, moisture, etc., that are not often found in combination. But where it does grow it grows plentifully, and in the autumn scatters its ivory berries over the ground like little snowballs. Very pleasing to the palate, also, are these pretty berries, with a taste somewhat like that of the wintergreen berry, though less aromatic. I gathered a good-sized bunch of the vines, for one does not find many white berries in a ramble, and they add a delicate beauty to one's collection that is very desirable.

A large proportion of the swamp-loving shrubs and plants are berry-bearers. There, for instance, is that popular little preacher, jack-in-the-pulpit. I doubt if it is commonly known by those who are fond of this plant when in flower that it justifies itself by producing fruits quite equal to its spring-time promise, and thereby proclaims itself superior to many an exhorter from a more pretentious pulpit. The brilliant scarlet berries of jack-in-the-pulpit make one of the prettiest bits of color to be found in the autumn woods. They are thickly packed together on the fleshy spike, and form a perfect mass of crimson under the hood-like spathe.

The dwarf cornel is a swamp shrub that bears a bright red berry of edible and nourishing quality. The poison sumach has a rather inconspicuous, whitish berry, arranged in small clusters. The common elder, though not strictly a swamp plant, loves low ground, and is oftenest found in cleared spots formerly mucky and swampy, where it lifts its dark purple, umbrella-like clusters of berries higher often than a man's head.

Everybody in our Eastern States is familiar with the common bog cranberry, that grows so readily and profusely along the

New England seacoast; in particular, wherever a piece of low-lying, waste land is sufficiently flooded or irrigated. During my walk I found a flourishing cranberry marsh in the very heart of the woods, the circular bed lying exposed to the sky like the bed of some pond long since dried up. If that was not its origin, most likely the spot was a cultivated cranberry bog in years gone by, before the woods had sprung up on the deserted farm. The common American cranberry, however, grows wild all over New England, and is mentioned by early writers as one of our native plants.

Skirting the swamp, I climbed a ridge beyond that was all ablaze with the crimson plumes of the common or staghorn sumach, each plume a compacted cone of small, round, hairy berries, pleasantly sour and acrid to the taste, and perfectly harmless. Was there ever a boy who did not love to chew the mouth-puckering sprays of the red sumach and flood his much-enduring stomach with the acrid juice? I picked four of the brilliant cones for my autumn nosegay. Then, descending the other slope of the ridge, I stopped by the tumble-down stone-wall that skirted a mountain road, to gather a few of the thick black clusters of wild sarsaparilla berries brushing the stones. A little farther along the wall I found some bearberry bushes, a trailing shrub with evergreen leaves. There were but few berries on the low bushes, but these were a beautiful, clear, almost transparent red, and so pleasant in taste that one can readily appreciate the relish with which, in good old times, bears were said to devour them.

Climbing over the wall into the grass-grown road, I followed the faint wheel-tracks down into a little hollow where a brook crossed the road. On both sides of the stream the stone-wall was covered with the twining, vine-like stems of the bitter-sweet, heavily fruited with deep orange pods, whose curling edges revealed the scarlet seeds within. Intermingled with the stems of bitter-sweet, but climbing higher, and spreading even over the top of the surrounding thicket, were the vines of the moonseed, holding their scattered blue-black berries in small, loose clusters. I was pleasantly surprised to find the bunch-berry growing close to the water's edge, just over the wall, and pushed my way through the vines to gather a handful of the pretty red berries, so like coral beads.

I found hawthorn and dogwood bushes growing by the sides of the road, soon after I left the brook. I was glad to get the beautiful light blue berries of the dogwood, so unlike any I had yet found; and the scarlet-spattered sprays of hawthorn made a fine display on top of the basket.

I found one other white berry during my ramble—the white baneberry, not as clear and transparent in color as the snowberry, nor as solidly white, as it is marked by a single obscure, cloudy spot near one end. But it is beautifully oval in shape, and hangs from the parent shrub in feathery clusters that delight the eye.

Altogether the prettiest of the many red berries in my basket were the delicate clusters of the mountain holly, which I discovered, just as I was about to leave the mountain road, in a thicket some rods ahead. The mountain holly is a small shrub with very light gray, almost white, bark. Its berries are borne in thick clusters, and are of the most vivid, clear, coral-like color, so bright and smooth that when you hold them up to the eye they seem almost transparent.

On my way home I added to my collection of red berries the fruit of the black alder, some clusters of red-berried elder, and a pretty little red berry speckled with purple—the berry of the false Solomon's seal. Of wintergreen berries, of course, I found a plenty also. Other purple or purplish ber-

ries gathered were those of the pokeweed and Indian cucumber-root. Only one kind of yellow berry rewarded my search, and that was the ground-cherry, which grows on a thick-branched, spreading plant, almost a shrub in size, and is curiously protected by a kind of loose envelope.

My ramble took me over a piece of country less than four miles square, yet I find that I gathered about thirty different varieties of berries, all of them beautiful, either in color, form, or arrangement, and all worthy to be called, in the truest and most appropriate sense, the jewels which Nature has made to adorn her ripened beauty as the time of its fading draws near.

Atlantic, Mass.

October turned my maple's leaves to gold;
The most are gone now; here and there
one lingers;
Soon these will slip from out the twig's weak
hold,
Like coins between a dying miser's fingers.

— From T. B. Aldrich's "Maple Leaves."

ABOUT WOMEN

— Miss Julia McKinley, niece of President McKinley, was manager of the diet kitchen opened in August at Camp Hobson, and continued in charge till the camp was broken up.

— The late Miss Varina Anne Davis, commonly known as Winnie Davis, second daughter of the President of the Southern Confederacy, was the author of "An Irish Knight of the Nineteenth Century," which was a sketch of Robert Emmet, "The Veiled Doctor," "A Romance of Summer Seas," "Foreign Education for American Girls," and other works.

— Miss Lois Knight is a practical engraver on advanced lines. For two years she worked eight hours a day, being the only woman among seven hundred workmen. Last year her name was attached as engraver to seventy thousand illustrated catalogues, representing wholesale and retail silver houses of New York.

— Says the *Woman's Journal*: "Miss Beatrix Hoyt, the winsome and winning golfer, has won the woman's golf championship of the United States for the third consecutive year. She is only eighteen, but plays better than most men."

— Queen Louise of Denmark, who has just died, was the mother-in-law of half the monarchs in Europe. The *London Truth* says of her: "She is mentioned as a successful matchmaker, but she had no wish for her children to make purely interested marriages, and she gave a most unequivocal refusal to the late King of the Netherlands, in 1878, when he proposed for Princess Thyra. King William was a splendid match, but his character and manner of life were not of a nature to recommend him to the austere court of Copenhagen."

— "I would rather have my house filled with self-supporting women," said a landlady of forty years' experience, "than any other women. They are prompt and sure pay, have a keen sense of justice, and their honesty is unimpeachable. No woman has so sure an appreciation of the value of a dollar as the woman who works for it, and knows that her board and lodging are dependent upon her daily earnings. If she happens, through illness, loss of work or other cause (most self-supporting women have dependents) to be unable to meet her board bill, she is ready to make any sacrifice to catch up. I have yet to meet a man in arrears who would give up a cigar, a newspaper, or the slightest necessity or luxury in the interest of his landlady. Give me the self-supporting woman every time. She is worth a dozen

women of elegant leisure, who would evade a board bill to gratify their love for dress or pleasure." — *N. Y. Tribune*.

BOYS AND GIRLS

AT GRANDMAMMA'S

BERTHA GERNEAUX WOODS.

"HELLO, Hobson!"

"Hello, Dewey!"

Irish Katie gave a soft chuckle, then a hasty cough. Those two little eight-year-olds did look so funny with their military caps and their round, red-cheeked faces looking out from under the big names.

"Let's go out and make some bags," suggested Hobson — otherwise Tommy.

"All right," said the Admiral — commonly known as Johnny.

So they went out into Grandmamma's dear old-fashioned yard, to the place where the "live-forevers" grew. One little plant had been set there years before, and had grown and spread till now the thick fleshy stalks stood right and left of the gravel walk, and seemed trying to push the grasses and clovers out of their modest places.

"Let's see which can find the biggest leaf and make the nicest bag," said Johnny.

"All right," said Tommy.

They searched in absolute silence for a whole minute.

"My! There's a big one!" cried Dewey, reaching toward a fat leaf, but Hobson's hand was stretched toward the same spot in the same moment.

"It's mine," said Dewey. "I saw it first and you just followed it up when you saw me after it."

"Oh, what a story!" said Hobson. "I saw it just as soon exactly. I was reaching for it when you spoke."

"You're trying to cheat! Before I'd be a cheat!"

"You're the cheat! I'm not!" shrieked Hobson.

"I don't care for the old leaf," said Dewey, in a withering tone, "and I wouldn't make bags with a boy like you anyway."

"I wouldn't with you!" Hobson's eyes glared and his cheeks grew scarlet. "Do you want to fight, you old Dewey eyes, you?"

This worn-out pun was a little too much for the Admiral. "Yes, sir," he said, "I do. I can whip you, old Hobson, any day!"

"Oh!" shrieked Hobson. "Just come on and try!"

Four diminutive hands were clinched, and four brown eyes grew still more wrathful.

"Deary me! Deary me!"

The boys started. It was Grandmamma's voice. She had come down the walk in her ample gingham apron to which a fragrance clung as of warm, new-made cookies.

Hobson and Dewey looked up at her hastily — then something in her face made them look quickly down.

"Deary me!" said the surprised voice again, and she listened patiently till the story was told as an excited duet.

"Well! well! well!" she said; and

then there was a silence which the boys wished she would break.

"Cut-out-out-ca-da-out! ca-da-out!" shrieked a white hen derisively, coming around the corner of the house; "ca-da-out!"

"And wearing those caps!" said Grandmamma, reflectively, after a moment or two. "I'm glad Lieutenant Hobson and Admiral Dewey are not here."

It wasn't necessary to say *why*; Grandmamma's tone pointed her words. The Admiral hung his head, and the Lieutenant gazed at the scarlet topknot of the white hen — just because it was easier than to look at Grandmamma.

"I don't believe," she went on, "that Admiral Dewey and Lieutenant Hobson would ever have reached their high places if they hadn't proved to be men who knew how to govern themselves. I think if I were you I would live up to those names on your caps or go back to your ordinary little straw hats."

Then up spoke Admiral Dewey, in a rather embarrassed tone: "That's so, Grandmamma. I guess we didn't mean what we said. Besides, I called him a cheat first, and he isn't. He never did tell a story, and so I know he couldn't this time — and —"

"And so's Johnny real honest," broke in Lieutenant Hobson, hastily. "I — I guess I didn't mean what I said. Johnny never does cheat."

"Now that's the spirit I admire," said Grandmamma in an aside, as if she were addressing the live-forever, "spoken just as I should think Mr. Dewey or Mr. Hobson would speak when they were about eight years old."

The derision seemed to have died out of the white hen's voice by this time. She was murmuring in a very subdued way now: "Ca-da-out! ca-da-out!" and retreating toward the poultry-yard.

The two little cousins looked at each other. Grandmamma went back to the kitchen.

"I smelled cookies, didn't you?" said Dewey, amiably.

"Yes," said Hobson, "let's go around and see."

Washington, D. C.

CLEVELAND'S
BAKING POWDER



AN ALWAYS WELCOME
"RISE" IN FLOUR

OUR BOOK TABLE

The Prayer Book and the Christian Life; or, The Conception of the Christian Life implied in the Book of Common Prayer. By Charles C. Tiffany, D. D., Archdeacon of New York. Charles Scribner's Sons: New York. Price, \$1.25.

These are the Bohn Lectures, delivered in Philadelphia in February, 1898. They are religious rather than polemical, and yet the doctrinal standpoint of the author on various controverted matters becomes evident in the course of the book. We are happy to state that it is a standpoint very satisfactory to those who are disgusted and alarmed at the ritualistic and sacerdotal tendencies so manifestly increasing in many sections of the Anglican Church and its American daughter. Dr. Tiffany gives no aid or comfort to the High Church party in his interpretation of the Prayer Book, and his views will commend themselves to all evangelical people of every communion.

As to infant baptism he says: "It does not involve a change of moral character in souls as yet incapable of moral action, but it involves the engrafting of the already redeemed life into the body of Christ, His church, to which the promise of His presence and of His guidance by His Spirit is given; all which is fitted to educe moral character from the child's first conscious breath. Thus the ideal of the Christian life, according to the baptismal service of the Prayer Book, is nurture, not conversion. When that ideal is not attained, conversion comes in of course and of necessity. But the normal expectation is avoidance of its necessity, at least in that critical experience of it which reverses the whole trend and tone of the moral life, which has become immoral in its root. Children are not to be converted and become as men, but men are to be converted to become as little children." Confirmation he defines as "the official recognition and culmination of that Christian nurture which the sponsors in baptism are pledged to secure to the baptized child." Of the sacred memorial of the sacrament of the Supper he writes: "The whole service is one common to priest and people, not something done by one for the other, but all remembering, all celebrating, all communicating, and all offering the spiritual sacrifices of love and praise and prayer and consecration, though one be officially set as the priestly mouth-piece of the priestly people."

There is throughout the book a very moderate and sensible tone with reference to the authority and privileges of the clergy. "The peculiar people are a royal priesthood by reason of their vocation, but there is also an official priesthood representative of them, consecrated to act in behalf of the priestly people towards God, and to act for God in special forms of ministration for the people." "There is no superior sanctity in celibacy." "The intervention of the priest is not needed between the soul and God." "The priesthood are witnesses not mediators, declarers not conveyers, of His grace." "The Christian life is an immediate relation of the soul to God which requires no priestly mediation to make it effective." All this is very delightful and

healthful. We wish we could feel that such views were gaining ground in the Protestant Episcopal Church, but most recent developments, both on this side the water and the other, point so strongly the other way, that we fear Dr. Tiffany does not speak for the majority of his fellow officials. Our sympathies are wholly with the Low Church wing, but that wing of late years has seemed to be waning.

The Battle of the Strong. A Romance of Two Kingdoms. By Gilbert Parker. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

What Hall Caine has done for the Isle of Man, Mr. Parker essayed to do, in this volume, for the Isle of Jersey; and he has done it well. The scene is laid in the closing years of the last century when there was war between England and France, and these are the two strong kingdoms whose battle is indicated in the title. But it is Jersey where most of the incidents occur. We see its quaint people, we learn their curious customs, we become interested in the topography and history of the singular place, while the old, old story of love, mingled with a good deal of daring adventure, forms the staple attraction of the pages. It does not claim to be a historical novel, and yet considerable authentic history is interwoven with the tale. The characters are well drawn, the plot is lifelike, the outcome satisfactory. The book has more than average ability, and will repay reading. Its motto, "The race is not to the swift, nor the battle to the strong," is well illustrated in the utter overthrow of the gifted and titled hero, who thinks he can harm a trusting, loving girl in order to carry out his ambitious, selfish schemes. Vengeance finds him.

The Blindman's World; and Other Stories. By Edward Bellamy. With a Preliminary Sketch by W. D. Howells. Houghton, Mifflin & Company: Boston and New York. Price, \$1.50.

Fifteen stories of marked merit, contributed by the late Mr. Bellamy to various periodicals, are here gathered into a volume which will be welcomed by very many. The tales cover a large range of experience, and are, most of them, excellent in their influence, not marred by the author's socialistic theories, but in a lighter vein, and yet in many cases with serious purpose. The introductory chapter by Mr. Howells gives high praise to the author's powers of imagination and his skill as a literary artist. "A romantic imagination surpassed only by that of Hawthorne," is what he ascribes to Bellamy. He says, moreover: "He knew how to move the heart of the American nation more than any other American author who has lived." This verdict will certainly be challenged. How about Mrs. Harriet Beecher Stowe and the destruction of slavery? How about Longfellow and Whittier? A comparison of this kind is undoubtedly very difficult to adjudicate: But we feel disposed to wait until "Looking Backward" and "Equality" have overthrown the money power as signally as "Uncle Tom's Cabin" overthrew the slave power before awarding the palm to Bellamy over Stowe. At present we see no sign that the socialistic dream is likely to be realized, and we doubt if God is fighting on that side. Christianity and socialism are very different things. The latter has its basis in selfishness, the former in benevolence. The latter is for the most part antichristian in its methods, imperiling the family, assailing the church, destroying liberty, and advocating robbery. In order to remedy some evils, it would bring on more and worse ones.

Korean Sketches. By Rev. James S. Gale, B. A., of the American Presbyterian Mission, Wonsan Korea. Fleming H. Revell Co.: Chicago and New York. Price, \$1.25.

This is a sympathetic and true picture of life in the Land of Morning Calm. In a measure, Mr. Gale does for Korea what

Arthur H. Smith has so ably done for China in his "Chinese Characteristics;" but primarily the work is a sketch-book of things Korean, in which the artist has grouped fascinating pictures of his travels, adventures, observations, and friendships. His descriptions are full of life and color. He is throughout the lover of the land and the people of his adoption. He uses neither faint praise nor fulsome eulogy. What is to be commended, he commends; what is to be condemned, he condemns. He leaves upon his readers' minds a strong impression of the condition, needs and opportunities of the Hermit Kingdom. There are a number of excellent illustrations.

The Story of a Yankee Boy: His Adventures Ashore and Afloat. By Herbert Elliott Hamblen. Author of "On Many Seas," "The General Manager's Story," "Tom Bentin's Luck." Illustrated by Harry Edwards. Charles Scribner's Sons: New York. Price, \$1.50.

This is a thoroughly interesting story of a genuine boy, acting just as the majority of

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boys would if they were to be carried through such thrilling experiences. There is enough of healthy adventure and danger in it to keep up the reader's interest to the end. The ideals of the book are right and just, and the sequel is natural and inspiring.

Dorothy Deane. A Children's Story. By Ellen Olney Kirk. Houghton, Mifflin & Co.: Boston & New York. Price, \$1.25.

A chronicle, in seventeen chapters, of the doings of old-time New England children. The conversations are natural, the incidents simple, and the persons introduced, big and little, both interesting and lovable. It is a well-written book about real boys and girls — quite young ones — and such will be glad to read it. They will get nothing but good from so doing.

Sunday Reading for the Young. E. and J. B. Young & Co.: Cooper Union, New York.

This annual volume of Sunday reading for the little folks, with its brilliant cover and colored frontispiece, will make an attractive holiday gift and serve to amuse many a restless child on a rainy Sunday afternoon with its store of pictures and stories.

The Boys with Old Hickory. By Everett T. Tomlinson. Illustrated. Lee & Shepard: Boston. Price, \$1.50.

With this book the War of 1812 Series by this author, which comprises six volumes, is brought to a close. The series has been written with the hope of leading the boys of America to "prize more justly the land for which their ancestors struggled." Mr. Tomlinson knows how to write for young people, and the perusal of his stories cannot but arouse a spirit of patriotism and help to create a taste for good reading.

Faith Building. By William P. Merrill. Fleming H. Revell Co.: New York and Chicago. Price, 25 cents.

This excellent little book contains five addresses to young people possessed with doubts, treating the phases of doubt under these heads: "Dealing with Doubt," "The One Foundation," "The One Truth," "The One Duty," "The Conditions of Progress."

Saint Paul: An Autobiography. Transcribed by the Deaconess, a Servant of the Church. Fleming H. Revell Co.: Chicago and New York. Price, 25 cents.

This little volume is made up of selections from the Apostle's letters, and presents him very forcefully to the reader.

Glimpses of God; And Other Sermons. By B. Gwynedd Newton, Pastor Franklin Ave. Congregational Church, Cleveland, Ohio.

The sermons in this volume are fresh, vigorous, convincing and persuasive, dealing with great fundamental truths in a way that carries the interest and persuades the will.

The Truth about Hell. By Wilbur C. Newell. Eaton & Mains: New York. Price, 20 cents.

Barring the apparent and objectionable egotism in the title of this diminutive book, the discussion contained therein is healthy and forceful.

Outline of the Moral Teachings of the Bible. by Georgiana Baucus. English Edition. Eaton & Mains: New York. Price, 20 cents.

This manual appeared about two years ago in Japanese, and was found to be so helpful that it is published in English. It is prettily printed in a tiny vest-pocket volume.

The Man Who Wanted to Help. By James G. E. Motlure, D. D. Fleming H. Revell Co.: Chicago. Price, 25 cents.

This is one of the brightest and most practical of the excellent "Quiet Hour Series."

Mountain Tops with Jesus: Calls to a Higher Life. By Rev. Theodore L. Cuyler, D. D. Fleming H. Revell Co.: Chicago. Price, 25 cents.

Dr. Cuyler in this as in all his writings strikes the high notes of practical Christian experience.

Christie, the King's Servant. A Sequel to "Christie's Old Organ." By Mrs. O. F. Walton. Fleming H. Revell Co.: Chicago. Price, 75 cents.

The readers of the previous volume will be

glad to follow the author in this refreshing and inspiring story. There is enough of adventure to carry the reader's attention, and mingled with it is enough of genuine and wholesome religious flavor to produce a salutary effect.

Magazines

— The *Century Magazine* is characteristically fortunate in securing a series of contributions from Captain Sigbee upon the battleship "Maine." The series begins in the November number, and this installment is finely illustrated. Now that the war is practically closed, Capt. Sigbee feels free to tell the whole truth in the case. There are other contributions which are very fine, including "Alexander the Great" and "The Many-Sided Franklin," both profusely illustrated. (Century Company: New York.)

— In *Harper's* for November "Torpedo-Boat Service," by Lieut. J. C. Fremont, U. S. N.; "With the Fifth Corps," by Frederic Remington; "Our Seaboard Islands on the Pacific," by John E. Bennett; "Eastward Expansion of the United States," by Archibald R. Colquhoun; "Some Recent Explorations," by J. Scott Keltie, LL. D.; "Bismarck," by Sidney Whitman, are special features. There are, in addition, stories and poems of high merit. (Harper & Brothers: New York.)

— The *Atlantic Monthly* for November presents a very strong table of contents. Notable in the list are: "Colonial Lessons of Alaska," David Starr Jordan; "The Intellectual Movement in the West," Hamilton Wright Mable; "The Navy in the War with Spain," Ira Nelson Hollis; "Unpublished Letters of Carlyle," Charles Townsend Copeland; "Some Aspects of Thackeray," Henry D. Sedgwick, Jr. (Houghton, Mifflin & Company: Boston.)

— Richard Harding Davis is given the place of pre-eminence in *Scribner's* for November, to tell the story of "The Porto Rican Campaign." With the profuse illustrations, it becomes an exceedingly interesting paper. Captain F. E. Chadwick, of the Flagship "New York," writes luminously upon "The Navy in the War." Walter A. Wyckoff continues his "Workers," that everybody should read, this installment covering his experience as an apparent tramp laborer "From Denver to the Pacific." (Charles Scribner's Sons: New York.)

— *Appleton's Popular Science Monthly* for November contains, among other admirable contributions, the following: "Was

Middle America Peopled from Asia?" "The Possible Fibre Industries of the United States," "The Evolution of Colonies," "The Mongoose in Jamaica," "A Practical Dutch Charity." The Editor's Table includes: "The Goal of Education," "A Doubtful Appendix to Science," "The Cause of Spain's Decadence," "Dream and Reality." (D. Appleton & Company: New York.)

— The *Homiletic Review* for November is a good number for the preacher. The Review Section contains five strong contributions from Dr. Geikie, Dr. S. C. Bartlett, Dr. E. J. Wolf, General O. O. Howard, and Prof. J. F. McCurdy. There is much sermonic material for Thanksgiving and for children's services. (Funk & Wagnalls Company: New York.)

— "The Story of the Founding of the Barotsi Mission" is made the leading paper by the editor-in-chief in the *Missionary Review of the World* for November. There is a good illustrated article on "The Philippines and the Philippines." "Mormonism in Politics and Religion" is a very striking contribution, as is also "The Doctrine of Sacrifice in India." The special departments are well sustained. (Funk & Wagnalls Co.: New York.)

— Mrs. Frank Leslie has resumed the editorship of *Frank Leslie's Popular Monthly*, after three years of rest and sojourn abroad; and with the November number the magazine comes out in new form, more compact and elegant than the old, and at the small price of ten cents. A most attractive list of articles and stories is provided this month, with a profusion of fine illustrations, and such contributors as Lillian Whiting, Rev. Peter F. MacQueen, Egerton Castle, Louise Chandler Moulton, Margaret E. Sangster, Frank R. Stockton, Walter Camp, and Mrs. Leslie. The new *Frank Leslie's* cannot fail to please. (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

— The November *Chautauquan* has for a frontispiece a fine portrait of Anita Newcomb McGee, M. D., who in the late war was made a contract surgeon in the army with the rank of second lieutenant — the first woman to hold rank in the United States army. Among the topics treated this month are: "The Canning Industry in the United States," "The Chemistry of Today," "The Nicaragua Canal," "The Klondike Gold Fever," "The Campaign in the Philippines," etc. Mrs. M. Barton Williamson contributes an exceedingly interesting first paper, well illustrated with portraits, upon "Some American Women in Science." (Dr. Theodore L. Flood: Meadville, Pa.)

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THE SUNDAY SCHOOL

Fourth Quarter Lesson VIII

SUNDAY, NOVEMBER 20, 1898.

2 CHRON. 33: 9-16.

REV. W. O. HOLWAY, D. D., U. S. N.

MANASSEH'S SIN AND REPENTANCE

I Preliminary

1. GOLDEN TEXT: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* — 1 John 1: 9.

2. PLACES: Jerusalem and Judah.

3. PARALLEL NARRATIVE: 2 Kings 21: 1-26.

4. HOME READINGS: Monday — 2 Chron. 31: 1-8, Tuesday — 2 Kings 21: 10-17, Wednesday — 2 Chron. 33: 9-16, Thursday — Jer. 15: 1-7, Friday — Deut. 30: 1-10, Saturday — Psalm 51, Sunday — Luke 15: 11-24.

II Introductory

Trouble again came upon Judah with the accession of Manasseh. Forsaking the counsels and example of his father Hezekiah, he surpassed even his father's father, the wicked Ahaz, in the audacity of his revolt from the national faith and the teachings of the elders. The reforms of the preceding reign were promptly set aside. Baal-worship again flourished, its votaries gladly emerging from the seclusion into which they were forced by Hezekiah's iconoclastic zeal. In the very courts of the temple the foul Asherah rose, displacing the altar and the ark, and importing into the holy places the licentious orgies of the most impure rites that ever polluted the face of the earth. Even the Moloch sacrifices, under the direct patronage of the king, were resumed in the Vale of Hinnom. A more infamous, more abhorrent lapse from the worship of Jehovah was never recorded in the history of the earlier church. It was worse than heathenish. In vain "the Lord spake to Manasseh;" warnings and threats were alike unheeded. So the usual and inevitable punishment followed. As on previous occasions the Assyrian was "God's sword" to execute judgment. Esarhaddon's captains led their soldiers to the Holy City. There seems to have been no effective resistance. There is mention of neither siege nor assault. The Assyrians apparently had it all their own way. They took Manasseh prisoner and carried him away in fetters to Babylon. There, a prisoner in a dungeon, he had opportunity to review the twenty-two years of his sinful reign and to turn to the God whom he had so grievously insulted and offended. In the Apocryphal writings we find recorded the "Prayer of Manasseh." It seems to have expressed his honest contrition, in words like the following: "Thou, O Lord, according to the abundance of Thy goodness, hast promised repentance and forgiveness to them that have sinned against Thee. Thou hast appointed repentance for me, the sinner: for I have sinned above the number of the sands of the sea. Now therefore I bow the knee of my heart imploring Thy grace. And I will praise Thee continually, all the days of my life." Whether or not these words were the authentic utterance of the penitent king, it is certain that his confessions were sincere and that God

listened to his cry. He was pardoned, released, and restored to his kingdom and throne. The leniency shown him was justified by his subsequent course. The idolatries he had fostered he now excised. Strange gods were banished. The impure emblems in the temple were removed. The altar of Jehovah was repaired and peace offerings and thank offerings sacrificed thereon. Judah was commanded to serve the Lord God of Israel. The material defences of the kingdom were strengthened. Manasseh appears to have been whole-hearted in his renunciation of idolatry; but the evil tendencies among the people which he had encouraged could not be restrained by an edict, nor could his repentance undo his past.

III Expository

9. So Manasseh — the son of Hezekiah. He ascended the throne when only twelve years old and he reigned fifty-five years. His mother was named Hephzibah, said, by tradition, to have been the daughter of the prophet Isaiah. Made Judah and . . . Jerusalem to err. — He revived all the idolatries which his father had driven out, and imported all the abominations of sorcery, auguries and necromancy. In the parallel passage in 2 Kings (chapter 21) we have a detailed account of the wickedness which he introduced and of his persecution of the followers of the true faith. And to do worse than the heathen (R. V., "so that they did evil more than did the nations") whom the Lord destroyed. — They out-heathened the heathen in the idolatries and licentiousness for which the latter had been destroyed. The suppliants were viler than those whom they supplanted.

The crimes of all former kings seem light in comparison to those which disgraced his reign. He upheld idolatry with all the influence of the regal power, and that with such inconceivable boldness that the pure and holy ceremonies of the temple service were superseded by obscene rites of an idol image set up in the very sanctuary; while the courts of God's house were occupied by altars to "the host of heaven," or the heavenly bodies. He maintained herds of necromancers, astrologers, and soothsayers of various kinds. The practice which was, of all others, the most abhorrent to Jehovah, the king sanctioned by his own atrocious example; for he devoted his own children by fire to strange gods in the blood-stained valley of Ben-Hinnom. Wickedness now reigned on high, and, as usual, persecuted righteousness and truth; so that, by a strong but significant hyperbole, we are told that innocent blood flowed in the streets of Jerusalem like water (Kittó).

10. The Lord spake to Manasseh — "by his servants the prophets" (2 Kings 21: 10). They assured him that God would bring upon the people such evil as would "cause both the ears of him that heard it to tingle;" and that He would "wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down." They would not hearken. — They despised the warnings and killed those who uttered them. "Tradition says Isaiah was one of these; that being charged with blasphemy because he had said 'I saw the Lord,' he was sentenced to death; that he escaped and took refuge in a hollow tree which miraculously closed about him; that his persecutors discovered his hiding-place, and cut through the tree and through his body till he was 'sawn asunder'" (Holmes). "The finest oracles of Micah (6: 1-7) were probably uttered in the reign of Manasseh. The apostasies of the king and the denunciations of the prophets thus came into fierce collision, and led naturally to persecution and bloodshed. Perhaps in Micah 7: 1-7 we catch the echoes of the Reign of Terror" (Farrar).

11. Wherefore the Lord brought upon

them. — He either abandoned them to their own devices so that by some provocation they excited Assyrian hostility; or He permitted this fierce nation to include Jerusalem in its lust of conquest unblinded by Him. The captains . . . of the king of Assyria. — Esarhaddon was too busy probably to make the expedition against Jerusalem in person. Which took Manasseh among the thorns (R. V., "in chains"). — The king apparently made no resistance. The life he led was not calculated to make a warrior of him. Carried him to Babylon — humbled and degraded. Incidentally we learn from other sources why he was not taken to Nineveh. Esarhaddon, for sufficient reasons, made Babylon his royal residence "from time to time."

12. When he was in affliction (R. V., "in distress"). — Things looked differently then. He came to himself then. Besought the Lord his God. — No idol could help him now. Humbled himself greatly before the God of his fathers. — "May it not be that memory flashed into his mind truth which had been learned at home when he was a child? Many another man has been converted by such means: like the soldier fatally wounded in the Civil War who, as he lay dying, recalled vividly a sermon heard twenty years before and forgotten entirely, but which now showed him the way of salvation. It is a motive to Christian nurture that in many such instances seed sown in childhood, after lying buried for a generation, finally comes to life and bears blessed fruit" (Holmes).

13. He was entreated of him. — "If we confess our sins, He is faithful and just to forgive." "He is a very present help in trouble." "He delighteth in mercy." Brought him again to Jerusalem. — How his release and restoration were effected — whether by the death of Esarhaddon or by some other unexpected incident — God was behind it all. Then Manasseh knew that the Lord he was God. — "He received that revelation of the divine character which comes alone through a regenerate life" (Holmes).

Manasseh is unique alike in extreme wickedness sincere penitence, and thorough reformation. The reformation of Julius Caesar or of our Henry V., or, to take a different class of instances, the conversion

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Christmas, 1898

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of St. Paul, was nothing compared to the conversion of Manasseh. It was as though Herod the Great or Caesar Borgia had been checked midway in a career of cruelty and vice, and had thenceforward lived pure and holy lives, glorifying God by ministering to their fellowmen. Such a repentance gives us hope for the most abandoned (Professor Bennett).

14. He built a wall without (R. V., "an outer wall to") the city of David. — He followed the lead of his pious predecessors in making Jerusalem as impregnable as possible to foreign attack. Especially he attended to the part most exposed. "The wall intended seems to have been that towards the northeast, which ran from the vicinity of the modern Damascus gate across the valley of Gihon to the 'fish gate,' at the northeast corner of the 'city of David'" (Peloubet). This part had probably suffered from the attack of the Assyrians. Compassed about Ophel — on the southern part of Moriah, the temple hill. Fenced cities. — He fortified other strongholds besides Jerusalem.

15, 16. Took away the strange gods — the images and emblems of idolatry. He undid what he had done, so far as he could. From temple and city the pollutions were cast out. Repaired (R. V., "built up") the altar. — That wicked Manasseh should do this seems almost incredible. But not only did he restore the altar, he also restored the rites and sacrifices, and summoned the kingdom to obey the only true God.

The return of Manasseh was, at any rate, followed by a new policy. The old faith of Israel was no longer persecuted. Foreign idolatries were no longer thrust, in all their foulness, into the sanctuary itself. The altar of the Lord was again restored, and peace offerings and thank offerings sacrificed to Jehovah. But beyond this the reformation did not go. The ark was not restored to its place. The book of the law of Jehovah remained in its concealment. Satisfied with the feeling that they were no longer worshipping the gods of other nations by name, they went on with a mode of worship essentially idolatrous (Plumptre).

IV Illustrative

Jeremiah may have had Manasseh in mind when he wrote, "The sin of Judah is written with a pen of iron, and with the point of a diamond." The repentant king found that true. He was powerless to impart penitence to his people; his edicts could not eradicate their idolatry and breathe into them a spirit of true worship; he could not regain their confidence and esteem. He was not buried in the royal sepulchre, but in his own private garden; and the rabbis said, after he had gone, that he was one of three kings, the others being Jeroboam and Ahab, who could have no part in the life of the redeemed. Yet over against their hard judgment he was privileged to set the promise which perhaps he had heard from Isaiah's own lips: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him." This then seems to be the lesson of this life: abounding sin, abounding repentance, abounding pardon. Here is hope for all sinners (T. J. Holmes). :

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REV. G. D. LINDSAY.

A BRIEF article on each national or international matter of importance in ZION'S HERALD. Many of our people have not time to go through all that is printed in newspapers. They need to have columns boiled down to brief sentences and to have particulars explained.

A great favor would be conferred upon both ministers and laymen if the pronunciation of the names of foreigners and foreign places could be given. This need is particularly felt by ministers, who, if they keep abreast of the times, must discuss vital questions wherever they arise. To mispronounce an unfamiliar name, and subse-

quently discover the blunder made, is embarrassing to any sensitive person. Therefore, in addition to religious news and theological disquisitions, let us by all means have some space devoted to educational and instructive matters, and the secular paper will soon take a second place.

To do this may involve time and cost money. Yes, but it will be time and money well expended. Not long ago a bright young lady in one of the leading universities of our land told me that she turned to the first page of ZION'S HERALD every week for a condensed presentation of the news of the week. Mr. Editor, add more and pronounce such names as are likely to prove difficult to ordinary readers, and your subscription list will soon begin to grow longer.

Waterville, Me.

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The Deaconess Department

A LADY of another denomination, who has become acquainted with a deaconess, said to her: "When I saw a deaconess bonnet in another city, I wanted ever so much to speak to the wearer." We wish that all who know the bonnet would "speak to the wearer," and "send up a little prayer," as another friend says she does, that the deaconess may be specially helped in her mission of love, whatever it may be.

The following is taken from *Service for the King*, the organ of Mildmay Deaconess work, London:—

MEDICAL MISSION—FLORENCE.

Miss Roberts, of Florence, asks us to join in thanksgiving that after some difficulties the Medical Mission premises are still open for their usual useful work. She asks that the need of a trained nurse may be made known to Associates. There is much need for visiting out-patients and the present staff of medical workers is too small to meet the demand.

Any one who has visited Florence and other Italian cities with the thought of the missionary work there, and especially those who are conversant with what medical missions are doing in Boston and elsewhere, will rejoice that this one in Florence has not been given up, and they will surely join our English sisters in praying that the trained nurse may be found and speedily sent for this effective service of love.

Deaconess Work in Boston

683, 691 and 693 Massachusetts Avenue

Home Notes

— Merry voices from the lower floor suggest the opening of a barrel of vegetables. Representatives from the three houses are securing a share for the Home, Hospital and Training School. Just now the word is: "I don't want to be selfish, but we do like pumpkins!" And so a plump yellow beauty goes to be "converted into good missionary strength," as one of our friends once suggested about a barrel of flour sent in. We are anticipating more of these generous barrels for our winter use, and to share with our poor people, many of whom will have no Thanksgiving dinner unless we are able to provide one for them, through the co-operation of friends.

— A kind friend sent one dollar in a letter to one of the deaconesses, requesting that it be given to some poor "shut-in." The deaconess at once decided that it should be given to a dear patient girl who has been a great sufferer and unable to walk for several years, who with her widowed mother is in a measure dependent upon the bounty of friends. There is little to spend for comforts or even for what many people consider necessities. That same morning another dear friend whose home is in the country had sent us a box of sweet fresh flowers; so, taking a bouquet of these lovely blossoms with the "greenback," the deaconess went to see her invalid. When the gifts were received, she exclaimed: "Thank the Lord! He sent you. I asked Him to send me the money today. I wanted it so much. Mother, He heard us this morning!" The deaconess went out, after reading a Psalm and offering praise and prayer, feeling so happy that she forgot to raise her umbrella until she was forcibly reminded that the rain was still falling. Then she "went on her way," damp, but "rejoicing."

— Jennie was three years old and Mamie past four. "No," they said in answer to a question, they did not go anywhere to Sun-

day-school. Then leaning confidently up against her sympathetic listener Mamie told her pathetic little story with all the artlessness of innocent childhood: "My papa drank and my mamma said why didn't he go to work so the children could have something to eat, and then my papa struck mamma and went away, and I cried, for I love my papa and my mamma." Upon investigation it was found that the mother works in a restaurant from early morning till late at night. For this she receives \$3.50 a week, and this must pay the rent and provide food and clothing. The little ones spend the day in a nursery, being brought and taken home by a kind-hearted neighbor girl. It was also found that the children had only the poor thin clothing they had on, and when it was washed it must be done at night. The deaconess spent some time the next forenoon in the "poor closet," selecting some little garments, and in the afternoon a corner of the church was converted into a dressing-room. Mamie at once laid her hand on a little dress, saying, "I like this best;" but the next instant she said sweetly, "but Jennie may have it." The little neighbor girl seemed as much pleased as the children, and said, "My mamma is a Catholic and so is their mamma, but I will bring them to your Sunday-school." And this was the way we added three happy-faced children to our Sunday-school.

Training School Notes

— Our Training School lectures and lessons are progressing with increasing interest. Classes in Bible study, Christian evidences, methods of Christian work, practical lessons on social problems, and a course in physiology and nursing, are given each week. All interested persons are invited to attend these classes, which are free of charge.

— "Oh! these speaking tubes at the doors," exclaimed a student at the supper table one evening. "I hardly know what to do with them. You see I am canvassing my church district for Sunday-school sociars, for strangers, the people who don't go to church, etc., and when I go to a door, instead of walking right in, I have to stand and talk through a tube and answer all sorts of questions before any one will admit me. And the worst of it all is, I can't reach them without standing on my tiptoes. Yesterday I had to roll up a door mat I found and stand on that while I talked. Perhaps I would better take my hassock along next time." There was a burst of laughter at this speech, as visions of this sprightly young lady hurrying about with a green hassock under her arm passed through our minds. But of one thing we were assured—doors would fly open at her second visit and hearts as well as speaking-tubes would be reached by her cheery, Christian persistence.

— Our sewing-school, which has been organized in our class-room, now meets at 10 A. M. on Saturdays. The children have been gathered from the homes in our vicinity through a canvass made by our Training School students. In this way we have reached families whom we believe God will use us to help.

— Children have been gathered into Sunday-school, cottage prayer-meetings held on Sunday afternoons, and the sick and sorrowing visited and helped.

— Reading classes for the Chinese are held in our class-room on Monday evening from 7 to 8. A prayer-meeting is held on Thurs-

day evening from 8 to 9. We cordially invite our friends to visit us and grow better acquainted with our school.

— Some Training School needs are: Carpeting for halls and sleeping rooms; clothes-wringer; bookcase; sideboard; gas stove, or small coal heater; provisions of all kinds; fruits and vegetables; towels; pillow-cases; sheets for single beds; tray-cloths; table-spreads; good literature for children; toys; remnants of all kinds of goods for our sewing school.

Hospital Notes

— The following letter will be read with deep interest:—

"I send this note, in company with some flowers, by our pastor. In explanation I would say that recently God in His providence removed from us one of our girls. She was active in the Junior League, teacher in the Sunday-school, and a member of our choir. This evening we held a Sunday-school concert, and as she was always ready to assist in these, we thought it a fitting time to show our love for her and our sympathy for her family. Accordingly these flowers were placed on her vacant chair. The pastor alluded to the vacant chair in his remarks, and then the girls closely connected with her in this life sang, 'Safe in the arms of Jesus.' But we wanted the flowers to perform a larger mission than this, so we decided to send them to you, to use as a memorial of our friend in any way that you think best. Would it be too great a favor to ask you to send me a few lines after you have used them, so I may know to what use they were put, and impart to the bereaved family the token of remembrance for their loved one?"

The beautiful flowers, bringing with them no suggestion of the mourning of lonely hearts, were made up into bouquets to brighten by their fragrance and beauty the rooms of our hospital. In the "Rogers Room" they intensified the gratitude of one who, after an operation upon her left eye, was able to see their beauty after twelve long years of blindness in that eye! It was easy for her to "look through nature, up to nature's God." One of the patients in the "Cambridge Room" especially appreciated their sweetness as a new token of her Heavenly Father's love, whom she has been learning to trust even more fully than before during these days when He has been restoring her health and thus enabling her soon to return to the cherished loved ones at home. Another bouquet went to the "Williams Room," to vie in its purity and loveliness with a little "bud of promise" which recently came to us all for a few weeks and to his young mother, we trust, for a long and happy lifetime. So we might go on and follow each bouquet in its beautiful mission of love; and who shall measure, even in this way, the influence of the life that has been transplanted to blossom in the eternal summer of Paradise?

Fall River Deaconess Home

225 Second Street, Fall River, Mass.

Home Notes

— During the past month we have been grateful for the opportunities of service and for the co-operation of the Christian people. At a recent board meeting it was voted to ask for the annual collection of the city churches in October. We have heard good reports from three of the churches. We were also pleased at our District Epworth League Convention to hear the president of the Fall River Union say the collection would be given to charities, and at the business meeting held later our district president asked that it be given to the Deaconess Home.

— From our call given last month for

clothing and harvest produce we have received some response and are still looking for more, since we realize that from the sections near the bay our friends will bring us fish, those in the region of the cranberry bogs will remember us with their fruit, while from the farm and the poultry yards as Thanksgiving Day approaches will come remembrances to those who are needy. We ask these gifts, believing there is no feature of the Christian life in which we come nearer to the mind and spirit of Christ than in giving of our substance "for Jesus' sake."

— One of our workers has been called to lay away her father. When speaking of her bereavement we were impressed by hearing her say: "I try not to think of it, but to work on."

— Our quarterly Deaconess Aid social met the third Friday, giving the afternoon to sewing for the needy. The company brought their lunch-baskets, enabling them to remain to the monthly business-meeting which is held regularly every third Friday. Any person interested in Deaconess work may become a member of this society by paying the nominal sum of fifty cents a year. The deaconesses owe much of their success to the sympathy, support and co-operation given by this organization. The regular gatherings enable the deaconesses to give some knowledge of their doings to the church. The expenditures of money paid to the emergency fund by this society for the month read: Coal for a woman who is not eligible to help from the city, yet has a sick husband and six small children, \$3; coal for a poor woman, \$1; hiring washing done for a sick woman, 95; expended in food for an aged sick woman who has no support but that given by charity, \$1. This may seem a small amount, but some donation is made each month beside the personal offerings left by the society as individuals. We are glad of the help thus given.

LET US BE THANKFUL.

Are you discouraged or discontented with your lot? If so, please come with me and make a few calls. We enter a tenement block, and at the first door meet a young girl of not more than fourteen years. She looks very sad. On speaking to her she calls out, "Mrs. Murphy, some ladies!" We insist that she can answer our inquiries, but Mrs. Murphy comes with a large piece of bread in her hand, which, to save time and quell the hungry cries, she continues to spread while she talks. We are much interested in the heads that measure as steps about us, and on inquiry the girl spoke up, seemingly surprised that we had not read of her mother's death just four weeks ago. She said she was the eldest of six children and that she was now obliged to act the part of mother. How the child did want to tell of her troubles! Then she commended the Protestant religion because of the generosity which had been shown the mother during her late illness. We tried to encourage her to do the best she could for her little brothers. She was quite surprised when we told her how great an opportunity she had of doing good. We asked the name of the street and number where the girl lived, then bade them good-bye as soon as possible, thinking our influence must be given at another hour and place.

As we walk down the street we find the people to be Irish, French and Portuguese until we reach a door where a poorly-clad little girl runs to meet us, whom we recognize as one of our sewing-school pupils. She precedes us into the room, calling, "Papa, my teacher!" A bleary-eyed, half-clad man comes out and asks us to be seated, but feeling that we are in the presence of a "Bluebeard," we leave our message, together with some reading, and go on.

Passing another block, we are in the locality of our best homes, but not knowing that all are churchgoing people, we continue our calls down the street to the very church door. With another knock we are greeted by a nurse whom we have met before. She insists that we go in. We are introduced to a patient sufferer who cannot move any portion of her body except her mouth to speak in measured words, but we find her waiting and trusting these many years.

The boarding-houses are entered. Some of the guests are known to have church relations, while in others if the hostess cared she seemed to have too great timidity to ask concerning the spiritual welfare of her household. At one of these houses we were asked to show some sympathy toward one boarder who had been there four years. This woman had passed through great affliction in having an insane companion, and so far as the mistress knew had borne all this in her own strength.

I think after making this round of calls you will realize that you have much to be thankful for in that you know Christ and something of His teachings, and that strength, health and food are from His hand.

Providence Deaconess Home

85 Harrison St., Providence, R. I.

Home Notes

— We were very much pleased to receive, a few days ago, a letter that read something like this: "Enclosed please find one dollar for the 'Emergency Fund.' Let it help to do for me the work which I cannot do myself. As this money comes to you from month to month, I would like to have it used in helping children. May God bless this dollar in your hands, as abundantly as He has blessed other dollars in your work." The note was signed "The Children's Friend." We do not know where this dollar comes from, but we can find many places to use it, and pray that others may follow the example of this unknown friend, and from time to time send some amount to the Emergency Fund, which bids fair to be drawn on heavily in these coming weeks and months.

— Recently in a pouring rain a young lad came to our door with a note from his mother, who had been ill for ten weeks. The father had been out of work for a number of weeks. The note read: "The children, [four in number] have been without food for twenty-four hours. I am sorry to trouble you, but if you could only send me something for the children to eat. The doctor thought I was going to die, I was so sick; but if it were not for my children I think I would welcome death, for I am so discouraged." This dear woman has had much to dishearten her during the past ten years, finding it necessary to go out washing, etc., to keep a roof over their heads and bread in their mouths while the one who ought to support her and her family has spent his earnings in "riotous living."

— During October, the work of our Home has been presented in the Methodist churches at Niantic and Black Hall, Conn., where we received a very cordial welcome and a good collection. Four barrels of clothing have come in this month, from the W. H. M. S. of Jewett City, the church at Mansfield, Mass., the King's Daughters of Warren, R. I., and the church at South Harwich, Mass., for all of which we are very grateful.

— Contributions of vegetables, dressed chickens, cranberries, etc., are desired for our annual Thanksgiving dinners. They should reach the Home by Tuesday, Nov. 22, to be in time for distribution.

SOME BUSY DAYS.

Monday. — In the morning attended a meeting. Made three calls on sick people in the afternoon. In the evening one of my needy women came to the Home to call on me and get some clothing.

Tuesday. — In the forenoon worked in the Home. After lunch, arranged forty-two bouquets; called on twenty-seven of our soldiers in the hospital, and also on the assistant superintendent in the interest of the Sunday-school home department; then called at three homes, encouraging and praying with one mother whose life is filled with trouble and sorrow. Attended prayer meeting in the evening.

Wednesday. — In the forenoon made one call, then went to a home where death had entered, and did housework and helped arrange for the funeral. Took a dinner to a sick woman, and attended a funeral in the afternoon.

Thursday. — Called in the forenoon on a mother to invite her to our mothers' meeting, and inquire about the children who had been absent from Sunday-school; took some groceries to a poor woman and called on her landlady to see about her room-rent; went to a missionary meeting. In the afternoon called on a woman who had been in good circumstances, but had lost her property through the wrongdoing of others. Her faith in the Lord is an inspiration to me every time I see her. Called on another woman who has recently become a Christian, but whose home-life is made miserable by a dissipated husband. Her trials are drawing her nearer to the Lord, and together we prayed that God's Spirit might reach the husband's heart. I then went to Junior League, where I found forty bright faces eager for the meeting, which was the first after vacation. In the evening had a call from a woman in need, then attended class-meeting.

Friday. — Spent the forenoon in preparing for the mothers' meeting and the children's sewing-school. In the afternoon made four calls, carrying some delicacies to a "shut-in." At 2:30 organized a mothers' meeting at the church, and in the evening went to an Epworth League business meeting.

Saturday. — In the morning held the children's sewing-school; brought one girl back to the Home and fitted her with a pair of shoes so she could attend Sunday-school. In the afternoon took fourteen children from the poorest part of the city to the Park for an outing and a picnic supper.

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Walter Baker & Co. Ltd.
DORCHESTER, MASS.

ESTABLISHED 1780.

Boston Methodist Social Union

[Continued from page 1429.]

with our own. All of us have felt an added dignity to our American citizenship. All of us have been glad that commercialism has not throttled bravery; all of us have felt that it was a great thing to be a citizen of these United States, and that by the forces we set at work—as we believe, in obedience to the Divine call—we are likely to extend our form of government over oppressed peoples to an extent which no man may now prophesy. Believing that God reigns, we have faith that He will lead this nation out of all perplexity.

Secretary J. W. Hamilton was received with general and hearty applause. After alluding with much pleasantry to incidents connected with the General Conferences held in Boston and Buffalo, he referred to his recent experiences in England and of the great enthusiasm with which at every meeting the English received the name of America and the story of her victories.

Bishop Fowler made a characteristically happy and forceful address, expressing his confidence in the ability of "this American race" to meet and conquer all difficulties. God was calling the American nation to a large part in the administration of the political affairs of the world, and it would be recreant and selfish to shrink from these divine obligations.

Dr. R. S. Rust, who is greatly revered and beloved throughout the church, but especially in New England, for the epochal work which he has done for the Freedmen's Aid Society, was heartily received and spoke briefly.

Bishop Hurst spoke of a welded nation as the result of the Spanish war; D. D. Thompson, of the necessity that Methodism interest itself more in social problems; Bishop Hartzell, of his important work in Africa; and Bishop McCabe, of the grand work of the two Societies.

Bishop Bowman pronounced the benediction, and so brought to a close one of the most interesting and brilliant meetings of the year.

W. P. A.

The Education Department of the Twentieth Century Club are out with their prospectus for the second year of the University course of lectures. The eminent ability of the lecturers gives assurance of lectures of the highest order, as the men secured are among those of the leading scholarship of the day. For more definite particulars see advertisement in another column.

Among the importations of Jones, McDuffee & Stratton will be seen the tall taper altar vases for church decoration. Also beautiful plant pots and pedestals for palms and chrysanthemums.

Children's Day Collection and Other Moneys for the Board of Education

It is important that all moneys belonging to the Board of Education should be in its treasury before Nov. 30, at which time the fiscal year of the board ends.

The entire collection taken in connection with the Children's Day service belongs to the fund administered by the board. This collection cannot lawfully be divided, nor any part of it devoted to any other object or fund, however worthy. It should all be sent to the office of the board.

The "Public Educational Collection" also, according to the Discipline, belongs to the board, unless otherwise directed by the Annual Conference, in which case this collection should be taken on some other day than Children's Day, and the object for which it is taken should be distinctly stated to the congregation at the time.

It is evident that money collected on Children's Day, in June, ought not to be held by the church treasurer until the Spring Conferences, or the greater part of a year. This money is needed. The board appropriates it all to needy and worthy students, and has not sufficient to meet the urgent needs of half the number of applicants.

No fund of the church is doing a nobler or more important work. Will brethren kindly re-read the Discipline, paragraph 37, sections 1 and 2, and forward the money in accordance with disciplinary requirements? Each contributing church

will thus have credit in the board's annual report, and the money will be fulfilling its beneficent mission.

CHARLES H. PAYNE.

Board of Education, 150 Fifth Ave., New York.

For a Nerve Tonic

Take Horsford's Acid Phosphate.

DR. H. M. HARTLOW, August, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic."

The meeting of the Methodist Sunday-school Workers' Union next Monday evening at Temple St. Church will be of special interest to those engaged in Sunday-school and Epworth League work. The Union will entertain the committee of the International Conference of Epworth Leagues. Addresses will be delivered by the three general secretaries, Drs. Schell, Du Bose and Crews, and by Dr. J. H. Coleman, of Albany.

CHURCH REGISTER

HERALD CALENDAR

National City Evangelization Union, Nov. 17-20
Concord Dist. Min. Asso. Mid-year Meeting at Franklin Falls, N. H., Nov. 29, 30

W. F. M. S. — Regular meeting of the Cambridge District will be held at Park Ave. Church, West Somerville, Wednesday, Nov. 16. Sessions at 10.30 and 2. There will be reports and discussions. Pa-

pers and reports given at the Branch annual meeting will be read. Address by Miss Florence L. Nichols, of the Woman's College, Lucknow, India. Lunch served at 15 cents a plate. A large attendance is earnestly desired. Clarendon Hill and West Somerville electric run to Davis square, one minute from the church. GRACE G. SMITH, Rec. Sec.

W. F. M. S. — A meeting of the Boston District Woman's Foreign Missionary Society will be held at Stanton Ave. Church, Dorchester, on Thursday, Nov. 17. Sessions at 10 and 2. Reports from auxiliaries in the morning. In the afternoon an address by Miss Clara Cushman. Children's hour at 4. Noon lunch furnished by local society at 15 cents. Norfolk St. electric leave corner of Franklin and Washington Sts. every ten minutes; 30 minutes' ride direct to Stanton Ave. This car passes Dudley St. transfer and Grove Hall stations. C. B. STEELS, Sec.

W. F. M. S. — The Springfield District Woman's Foreign Missionary Society will hold a convention at Belchertown, Wednesday, Nov. 16. Sessions at 10 and 2. It is hoped to have a report from every auxiliary in the district. An interesting program has been arranged. Mrs. Electa Miller Stone will give a report of the Branch meeting held at St. Albans. Lunch at 15 cents will be served by the Belchertown auxiliary.

Mrs. W. FAYETTE WHARFIELD, Sec.

SOUTH DISTRICT EPWORTH LEAGUE CONVENTION will be held at St. Mark's, Brookline, Nov. 17. Session at 3 and 7.30. Speakers in the afternoon are: Rev. F. N. Upham, Mrs. Annie E. Smiley, Rev. W. T. Ferris, Ph. D., and Rev. A. B. Kendig, D. D. In the evening addresses will be made by Bishop W. X. Ninde, Secretary Schell, and other members of the Board of Control. Let every chapter send a delegation. Geo. R. Gross, Pres. So. Dist. Ep. League.

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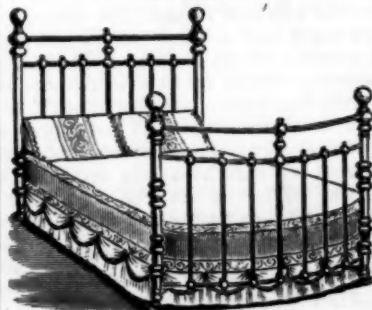
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No farther back than the early eighties a brass bedstead was a sort of patent of gentility. It was like a family portrait or old silver. It was a badge of ancestry.

But now all this is changed. We are selling brass bedsteads at the cost of wood. In hundreds of homes in this city we have erected these low-priced luxuries. If you have not priced them recently in our warerooms you can have no idea how inexpensive they are.

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DEDICATION AT YARMOUTH, ME.—The new Methodist Church at Yarmouth, Me., will be dedicated Nov. 18, services commencing at 3 p. m. The dedicatory sermon will be preached by Rev. Luther Freeman, of Portland. Presiding elders and other Conference brethren will be present and take part in the service. The meetings will continue over Saturday and Sunday.

O. A. Brooks.

EPISCOPAL VISITATION FOR 1899.

(January-June)

(CHRONOLOGICAL)

CONFERENCES IN THE UNITED STATES.

N. B.—The ten Conferences first named belong to the Plan of 1898, but are held after the Bishops' Conference, October-November, 1898.

CONFERENCE	PLACE	TIME	BISHOP
S. German,	Castell, Tex.,	Nov. 24,	Fowler
Austin,	Austin, Tex.,	Dec. 1,	Fowler
Alabama,	Anniston, Ala.,	" 1,	Goodsell
S. Carolina,	Anderson, S. C.,	" 7,	Foss
West Texas,	Denison, Tex.,	" 7,	Fowler
Atlanta,	Palmetto, Ga.,	" 8,	Andrews
Cent. Alabama,	Gadsden, Ala.,	" 8,	Goodsell
Texas,	Clarksville, Tex.,	" 14,	Fowler
Georgia,	Rock Springs, Ga.,	" 15,	Andrews
Savannah,	Macon, Ga.,	" 15,	Foss
Up. Mississ'pl,	West Point, Miss.,	Jan. 11,	Merrill
Florida,	Fernandina, Fla.,	" 12,	Ninde
Mississippi,	Vicksburg, Miss.,	" 18,	Merrill
St. John's Riv.,	Winter Park, Fla.,	" 19,	Ninde
Louisiana,	Alexandria, La.,	" 25,	Merrill
Arkansas,	Russellville, Ark.,	" 25,	Joyce
Gulf Mis. Conf.,	Marshall, Tex.,	Feb. 2,	Merrill
Little Rock,	Hot Springs, Ark.,	" 2,	Joyce
Baltimore,	Baltimore, Md.,	Mar. 1,	Goodsell
New Jersey,	Atlantic City, N. J.,	" 8,	Foss
S. Kansas,	Columbus, Kan.,	" 9,	FitzGerald
Washington,	Rossmore, Va.,	" 9,	Goodsell
St. Louis,	St. Louis, Mo.,	" 16,	Hurst
Philadelphia,	Manayunk, Phil.,	" 15,	Ninde
Cent. Penna.,	Harrisburg, Pa.,	" 15,	Fowler
Kansas,	Seneca, Kan.,	" 15,	FitzGerald
Virginia,	Gladeville, Va.,	" 16,	Newman
Wilmington,	Cambridge, Md.,	" 22,	Foss
Missouri,	Cameron, Mo.,	" 22,	Hurst
Lexington,	Paris, Ky.,	" 22,	Vincent
N. W. Kansas,	Downs, Kan.,	" 22,	FitzGerald
Cent. Missouri,	Oskaloosa, Ia.,	" 23,	Hurst
S. W. Kansas,	El Dorado, Kan.,	" 23,	FitzGerald
East German,	Poughkeepsie, N. Y.,	" 30,	Newman
North Indiana,	Decatur, Ind.,	Apr. 5,	Andrews
Delaware,	Milford, Del.,	" 5,	Warren
N. E. Southern,	Provincetown, Mass.,	" 5,	Mallalieu
Newark,	Newark, N. J.,	" 5,	Fowler
New York East,	Mt. Vernon, N. Y.,	" 5,	Vincent
New York,	Newburgh, N. Y.,	" 8,	Joyce
Troy,	Burlington, Vt.,	" 12,	Warren
New England,	Boston, Mass.,	" 12,	Mallalieu
New Hampshire,	Lancaster, N. H.,	" 12,	Vincent
Wyoming,	Kingston, Pa.,	" 12,	Newman
North Dakota,	Bismarck, N. Dak.,	" 19,	Andrews
Maine,	Farmington, Me.,	" 19,	Warren
East Maine,	Rockland, Me.,	" 19,	Foss
Vermont,	Newport, Vt.,	" 19,	Mallalieu
N. New York,	Camden, N. Y.,	" 19,	Goodsell

FOREIGN CONFERENCES.

Bombay,	Baroda,	Dec. 7,	Thoburn
South India,	Haidarabad,	" 15,	Thoburn
North India,	Shahjehanpur,	Jan. 4,	Thoburn
N. W. India,	Aligarh,	" 12,	Thoburn
Bengal-Burma,	Rangoon,	" 26,	Thoburn
Mexico,	Mexico City,	" 26,	McCabe
Malaysia Mis. Conf.,	Penang,	Feb. 3,	Thoburn
Li eria,	Harper,	" 8,	Hartsell
W. So. Am. Mis. Conf.,	Santiago, Chile,	" 15,	
W. China Mis.,	Chung-King,	Mar. 2,	Cranston
South America,	Buenos Ayres	" 30,	
Congo Mis. Conf. Malange,		May 3,	Hartsell
B'garia Mis. Conf. Tirnova,		" 10,	Walden
Italy,	Bologna,	" 21,	Walden
Switzerland,	Lausanne,	June 7,	Walden
S. Germany,	Speyer,	" 21,	Walden
N. Germany,	Berlin,	July 5,	Walden
Japan,	Tokyo,	" 8,	Cranston
Denmark Mis.,	Odense,	" 19,	Walden
S. Jap. Mis. Conf. Nagasaki,		" 28,	Cranston
Norway,	Kristiania,	Aug. 2,	Walden
Sweden,	Linkoping,	" 16,	Walden
Korea Mission,	Seoul,	" 16,	Cranston
Fin. & St. P'burg Mis.,	Nikolaistad,	" 30,	Walden
North China,	Peking,	Oct. 4,	Cranston
Poochow,	Poochow,	Nov. 1,	Cranston
H'ghua Mis. Conf. Hinghua,		" 22,	Cranston
Cent. China Mis.,	Nanking,	Dec. 13,	Cranston

By order and in behalf of the Board of Bishops,
EDWARD G. ANDREWS, Sec.
Springfield, Mass., Nov. 1, 1898.

Life insurance is a good thing, but health insurance, by keeping the blood pure with Hood's Sarsaparilla, is better still.

TO EPWORTH LEAGUERS.—In connection with the meeting of the General Cabinet of the League in Boston there will be a grand Inspirational Meeting of local Leagues at Trinity Church, Charlestown, Wednesday evening, Nov. 16. Rev. E. M. Mills, D. D., of Elmira, N. Y., and R. R. Doherty, Ph. D., of New York city, will be the principal speakers. The Charlestown Leagues will tender an informal reception to all visiting Leagues for a half-hour before the more formal services, and also furnish a fitting musical program. This will be a grand opportunity for all to drink in spiritual ozone and get new and stronger impulses for Christian work. Let pastors and presidents stir up the enthusiasm of local Leagues and be present with as large delegations as possible.

L. W. STAPLES, Pres. } Boston
JOHN G. OLIVER, Sec. } No. Dist.

TRINITY, EAST CAMBRIDGE, REUNION.—We invite all former pastors, members and friends to celebrate with us the eightieth anniversary of Trinity Church, Nov. 13 and 14. Sunday, 10:30 a. m., historical sermon by the pastor; 12 m., anniversary of Sunday-school, addresses by Wm. M. Armstrong and Mr. Charles S. Butters, of Somerville; 6 p. m., Epworth League anniversary, address by George E. Whitaker, of Somerville; 7, anniversary gospel meeting. Monday, love-feast at 3 p. m., followed by a social reunion; supper at 6:30 with post prandial exercises. Super tickets, 50 cents.

Be sure and come; and also send word, before Nov. 12, to the pastor. In behalf of officers and members,
GEO. WHITAKER, Pastor.

EAST DISTRICT MINISTERS' WIVES' ASSOCIATION.—Regular meeting, Tuesday, Nov. 15, with Mrs. F. H. Knight, 131 Federal St., Salem. Business meeting at 2:30, followed by program: an experience meeting, in charge of Mrs. J. M. Leonard, reading by Mrs. C. E. Davis, etc. From railroad and electric car stations take Washington St. to Federal, turn to the left.

M. B. K.

NO-LICENSE SPEAKER.—The Lawrence W. O. T. U. has engaged Rev. M. W. Borthwick as the speaker for their first no-license rally, to be held in City Hall, Sunday, Nov. 13. Since April 1, Mr. Borthwick has spoken one hundred and seventy-five times in New Hampshire, and has done magnificent work for the temperance cause. Leading clergymen in New Hampshire endorse and recommend him.

At the close of the New Hampshire campaign he will come to Massachusetts. Any church or W. O. T. U. desiring his services for the no-license work between Nov. 13 and Dec. 6 will please address Clara M. Cushman, Lawrence, Mass., giving choice of dates. Collection and entertainment simply will be expected.

CORRECTION.—It has just come to my notice that in making up the Conference statistics last spring, by some mistake the collections of Trinity Church, Worcester, for Church Aid, Sustentation Fund, and City Missions were placed in the Park Ave. Church column, and credited to that church. The collection from Trinity for Church Aid was \$597, Sustentation Fund, \$19, City Missions, \$348.

ALONZO SANDERSON.



Don't use

an imitation—especially imitations of Pearl-line. Many are dangerous. And dangerous washing powders can never be cheap—no matter how little you pay for them. Peddlers and untrustworthy grocers will tell you the stuff they offer is "Pearline," "same as," "as good as," "made in the same factory," etc. It's false. Pearline is the standard washing compound; never peddled; gives no prizes; simply stands on its merits as the best, safest, and most economical.

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Millions NOW USE Pearline

A SPLENDID GIFT. OVER 300,000 SOLD.
SPECIAL DISCOUNTS TO TEACHERS.

PARAGON PATENT FOLDING COIN PURSE

Holds its Popularity as it Holds Money. The most roomy and least bulky purse made. Ask your dealer for it, or I will send you sample at following prices, postpaid:—

	No. 111 holds \$6.00 in silver.	\$.25	Calf.	Seal.
" 14x "	\$2.00 "	.40	\$.75	\$.90
" 11 "	\$5.00 "	.35	.75	.90
" 13x "	\$10.00 "	.60	.90	1.25



PAT. Dec. 30, '90

Sole Manufacturer,

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Mention ZION'S HERALD.



PAT. DEC. 30, '90

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Leave Boston and New England points every Wednesday via Chicago, Colorado Springs and scenic route.

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WHY I AM OF THE FAITH I AM



answered; and the Faith of others briefly told in this NEW BOOK. History, Doctrine, and Polity of 70 Christian Denominations in the U. S. by leading Divines. Introduction by J. H. Burrows, D.D., Chicago. Dr. T. L. Cuyler's article answers for the Presbyterian. He writes: "It contains in small compass the main things we need to know about our neighbors." Multitudes have need of such in home and public libraries. The want is happily met in this elegant (220 pages), low-priced volume, \$2. AGENTS

WANTED also for Curiosities of the Bible, 10,000 with Key, \$2. Outfit, 10 cts., cost of mailing.

E. B. TREAT & Co., Publishers, N. Y.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Providence District

Attleboro.—The Ladies' Aid Society of this church is about ready to pay the final amount which clears the parsonage from all debt. When the house was built there was a debt of \$4,000, and by the untiring efforts of this society all has now been paid or is in hand to pay. It is a worthy achievement. The pastor, Rev. G. W. Hunt, gave an invitation at the prayer-meeting recently to which three young persons responded with a profession of faith in Christ for the first time, and three others asked prayers. At the public reception given Chaplain House on his return with the Attleboro Company, Mr. Hunt delivered the address of welcome.

Phenix.—In addition to the \$1,000 spent last year in improvements, the church has contracted for a pair of Glenwood furnaces, the cost price of which is nearly \$400. A local dealer makes a concession, however, which will reduce the price somewhat. Rev. C. H. Smith, the pastor, is missionary secretary of the district, appointed by the Annual Conference. He has given a great deal of time and attention to arousing a fresh interest in missions, especially by rallies in different parts of the field.

North Easton.—One young man was received into full membership at the last communion. The pastor, Rev. H. D. Robinson, has announced from the pulpit that a gift of \$2,500 has been made to the trustees for the benefit of the church. The name of the donor is withheld.

East Providence, Haven Church.—Mr. J. E. C. Farnham installed the officers of the New Bedford District League at the annual meeting held in Fall River at St. Paul's Church. The question of a new edifice here has been having a thorough consideration, and plans for the new building, which contemplate the destruction of the old one and the erection of a new one on the old site, have been published. The pastor, Rev. C. S. Davis, is busily at work securing advance subscriptions. Mr. Davis will have the sympathy of a wide circle of friends in the serious illness of his son, Charles, who is under treatment for appendicitis.

Sunday-school Convention.—The Rhode Island State Sunday-school Convention met in the old First Baptist Church, Providence, Oct. 18 and 19. The program was full and stimulating to the workers, and included seven Methodists, besides the representatives from other denominations. Miss Vella conducted conferences and made addresses. Rev. Dr. Blakeslee conducted the graduating exercises of the normal class of 1898; Rev. S. M. Dick, Ph. D., gave an address on "The Text Book—How to Use It;" Rev. A. J. Coultas read a paper on "A Graded Curriculum;" Rev. W. S. McIntire delivered an address on "Finding the Fuel;" Rev. A. A. Wright, D. D., Dean of Boston Correspondence School, spoke on "Whose Bible Do We Believe?" Rev. J. H. Newland conducted a devotional service.

Brockton, Central Church.—The strike is seriously affecting all the interests of the city and in no small degree affects the courage of the churches. Notwithstanding the depression, the pastor of this strong church, Rev. M. S. Kaufman, Ph. D., is planning large things. He has already divided his field into forty districts and is sending out workers two by two, whose work will be in co-operation with the pastor's efforts to bring the church in touch with its individual members. The installation of the League officers recently was an interesting occasion.

Providence, Trinity Union Church.—Sunday, Oct. 23, was one of the great days in the history of this church. It was called "Recognition Day,"—a day for the elder members of the church, invalids, "shut-ins," etc. It was a perfect success. The morning was devoted to the older people entirely; they came, some on crutches, and some in invalid chairs. One cripple had to be carried up the aisle in the arms of the brethren. Many came in carriages, and of course a host of others were able to come without any aid. A charter member of the church, Mr. Robinson, led the evening Epworth League meeting. The pastor, Rev. A. J. Coultas, preached a very interesting sermon in the morning on "The Right Side of Eighty." Special arrangements were made to have the music appropriate to the day, and the regular quartet was reinforced by a cho-

CLARA BARTON

Her Grand Endorsement of Dr. Greene's Nervura

Encouraging the Sick to Use This Greatest of Remedies

Furthering the benevolent advice of the Associated Charities in recommending the sick and suffering to use Dr. Greene's Nervura blood and nerve remedy—the grand cure for disease which Rev. Dr. De Witt Talmage used and recommends to the people and concerning which Mrs. Henry Ward Beecher wrote highest praise of its wonderful beneficial effects—Clara Barton, President of the Red Cross Society, now gives public indorsement of this great remedy which is so perfectly and effectually curing the people from their complaints.

Why will people continue to suffer and drag out an unhappy and miserable existence of sickness, pain, weakness and debility when there is a remedy sure to cure? Dr. Greene's Nervura blood and nerve remedy is pronounced on every hand and by all classes of people to be the most wonderful cure for disease ever known. It cures where all others fail. Physicians declare Dr. Greene's Nervura to be beyond doubt the grandest medical discovery of this century, and recommend and prescribe it as the surest of all remedies to restore health and strength, to make the sick well, and to relieve the weakness, debility, pain, anguish and suffering of disease.

What higher commendation can this medicine have, what more convincing proof, what more positive assurance that Dr. Greene's Nervura blood and nerve remedy will surely cure, than the recommendation and indorsement of the President of the Red Cross Society, the world-wide known and universally loved and honored Clara Barton, who has brought relief to thousands of the world's suffering, whose crowning act of benevolent charity in carrying to stricken Cuba ships laden with the tender mercies of

charity is a matter of history known to all the world.

Such is the world-famous Clara Barton, President of the Red Cross Society, and her words in praise and recommendation of the wonderful curer of disease, Dr. Greene's Nervura blood and nerve remedy, will be the kindling of new hope to thousands upon thousands of those who are sick, out of health, weak, nervous, or who suffer from headaches, rheumatism, neuralgia or other painful and distressing disease, kidney complaints, nervous affections or poor and devitalized blood.

Clara Barton says:—

"We have tried Dr. Greene's Nervura blood and nerve remedy and although the remedy has been in our hands but a short time, we judge that the remedy has all of the merits which are claimed for it. We shall still continue its use, with the expectation that we shall be able to indorse it still more highly."

CLARA BARTON,
President of the American National Red Cross, Washington, D. C."

If you wish to be made well and strong again, if you wish health to take the place of disease, if you wish to know what it is to be without pain, weakness, nervousness, humors, or indeed, any kind of nervous and physical suffering, take Dr. Greene's Nervura blood and nerve remedy.

Dr. Greene's Nervura is not a patent medicine, but the prescription of Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful physician in curing diseases, and is, therefore, exactly and perfectly adapted to cure. Consultation, examination and advice in regard to any case may be had free at Dr. Greene's office, either if you call or write.

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AND NEVER ABSENT
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Promotes a luxuriant growth.
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Cures scalp diseases & hair falling.
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rus of thirty voices under the direction of Mr. E. M. Wheeler. The evening service was an old-fashioned love-feast. The elements were distributed by sixteen men, and the whole service was so remarkable that the older people declare that nothing like it has been seen in Providence, not even at a Conference love-feast. The edifice was solid full at all services. The decorations of the church made another interesting and attractive feature of the celebration. Mr. Coultas has a genius for inaugurating red-letter days in the churches he serves, and he deserves the praise he is receiving for this notable one. The church visitation is being systematically carried out by a corps of efficient visitors, who are co-operating with the pastor. The after-meetings held Sunday evenings are well attended, and the chapels are filled to overflowing on occasion, indicating the near-by necessity of using the audience-room of the church. The union is a success.

Holbrook.—Oct. 2 the attendance of the Sunday-school reached the highest mark for six years. All meetings are largely attended. The pastor, Rev. W. J. Kelly, holds a meeting Sunday afternoons for young converts and inquirers between the ages of twelve and sixteen years. About a dozen attend. Oct. 9, Prof. Buechler conducted special services in the interest of church music. The local reporter of the *Brooklyn Times* reports a very pleasant surprise party given by sixty friends of the pastor and his wife on the evening of Sept. 30. The guests came not empty-handed and at an early opportunity Mr. Lewis Alden, in behalf of these friends, made a very happy speech of presentation of the many "pound packages" and of a purse of money, to which Mr. Kelly made a fitting reply. A very pleasant social hour was enjoyed.

Providence, Mathewson St.—The services on Sunday, Oct. 23, were a continuation of the celebration of the semi-centennial of this church. In the morning the pastor, Rev. S. M. Dick, Ph. D., preached the anniversary sermon, which was published entire in the *Evening Telegram*. The reporter says that the largest congregation in the history of the new edifice was present at the evening service, which was a service of praise. Old-fashioned Methodist hymns were sung, Dr. Dick giving a few anecdotes concerning the history of the more familiar ones. A cornet solo by Mr. Church was much enjoyed. In his morning discourse the pastor expressed doubt whether any other Methodist Episcopal Church had ever equaled this church in its benevolences to the various Disciplinary objects. He excepted the instances of special individual gifts, but for average giving per member, he thought this church unexcelled. He called the attention of the audience to the magnificent work that had been accomplished in material and spiritual work, recently and during the fifty years of the church's history. He outlined the splendid record of its pastors without naming any of them.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure all Liver Ills and Sick Headache. 25c

and then sounded a note of warning lest the people should feel inclined to stop satisfied with past achievement. "What is our motive," said he, "for a further existence? Is it to revel in the glories of the past? I trust we have not reached the danger point in our existence as a church. The danger point in the life of any church is to become satisfied with what it has done and rest in that. When a church becomes diseased with an attack of self-satisfaction, the tendencies at once become socialistic. The symptoms are clubbish, and when a church has a good case of social clubbish it is ready to die as a church. It has finished its course, whether or not it has kept the faith. I sound this note of warning." Mrs. Dick is an accomplished pianist, and in the concert on Friday evening she rendered several difficult selections and was heartily applauded. Dr. Dick's pastorate promises to be very marked in the characteristics demanded in this exacting field.

Mansfield.—The pastor of this church, Rev. E. F. Studley, has been much in demand at the district conventions of the Massachusetts State Sunday-school Association. The State secretary, Mr. Conant, took occasion in the State Convention at Worcester, according to the report in the *Boston Herald*, to publicly thank Mr. Studley and to characterize his work. He said: "Rev. E. F. Studley, of Mansfield, has added a brilliant contribution in the form of a paper on 'Gathering Illustrations.'" Mr. Studley, by invitation, has attended five district conventions in as many places, and has one more on his list—Cambridge, Dec. 1.

Providence, Wanskuck Church.—The harvest concert and supper were both unusually successful. The supper netted about \$30 and was held in Alfredian Hall, there not being room enough in the chapel to accommodate the people. Rev. Robert Clark, the pastor, is enjoying his work here very much.

Providence, Asbury Church.—Miss Marion L. Cooper was recently elected vice-president of the Literary department of the Epworth League and has entered upon her work with an enthusiasm which promises to make a success of this difficult department. At the recent monthly meeting an hour was devoted to study; Mr. Henry R. Rogers gave conversation lessons in German to the delight of old and young, and Miss Cooper had twenty-six varieties of leaves, some from other States, which were numbered. Very few knew the less familiar leaves, and all enjoyed the instruction. The harvest concert, in charge of Mr. George E. Baker, superintendent, was attended by a crowded house. The *Providence Journal*, after describing the fine decorations, gave the concert unqualifiedly a place among the best. At the last League prayer-meeting the largest attendance of the year was recorded.

Personal.—It will be a great grief to the many friends of the wife of Rev. E. F. Jones, to learn that she is suffering from an incurable malady and at this writing is near the end of life's journey. Mr. Jones has recently buried his brother, and is now enduring the sad anticipation of a speedy parting with his devoted wife and co-laborer in the cause of Christ in whose cause he has had such signal success. It will be remembered that he had to give up active work on account of nervous prostration. He is living in Providence.

Stoughton.—The autumnal meeting of the District Ministerial Association was entertained here, Oct. 17 and 18. The pastor, Rev. S. M. Beale, and his excellent wife extended the hospitality of their beautiful home to all the preachers—and their wives so far as present—during Monday. The parsonage is probably not excelled in the Conference. It was built two or three years ago, during the pastorate of Rev. H. W. Brown. On Tuesday two collations were served in the church by the ladies of the society. The meeting was very successful, there being only one failure to appear on the part of the essayists. Rev. Dr. and Mrs. Bass, together with Rev. Dr. and Mrs. Talbot, were guests at the parsonage during the meeting. To characterize the papers would be invidious where so many exceptional essays were presented. Mr. Whitaker, the assistant publishing agent of *Zion's Herald*, presented the claims of his paper in a speech that was attractive in manner and satisfactory in matter. He made a good impression.

Warren.—A successful missionary rally of the Bristol, Drownville, East Providence and Warren Methodist Episcopal churches was held here

on the afternoon and evening of Oct. 20. Rev. H. W. Brown, the pastor, contributed much to the comfort of the delegates and the success of the meeting. Rev. Dr. Bass, presiding elder of the district, was present and delivered an inspiring address in the interest of the missionary cause in which he takes a leading place. Rev. M. R. Foster, of Drownville, spoke on "Our Debt to Missions," and Miss Margaret Todd, of Providence, spoke in the interest of "Deaconess Work." KARL.

VERMONT CONFERENCE

St. Albans District

Essex and Essex Junction.—Good news reaches us from this field. The pastor, Rev. A. B. Enright, has received 22 into full connection during the second quarter, 3 on probation and baptized 10. The spiritual life is on the increase. Larger attendance at the social services cheers the pastor's heart. Mr. Enright is doing all he can to save the people and build up the church. Some repairs on parsonage property have been made and the grounds somewhat beautified.

Isle La Motte.—The pastor, Rev. G. W. Burke, has been holding protracted services for nearly three weeks. God honored the effort in a spiritual uplift for the members of the church and some of the unconverted deciding for Christ. Mr. Burke's pulpit work is highly spoken of, and the circuit, under his enthusiasm and push, is moving right on.

Montgomery.—Successful revival meetings have been held by the pastor, Rev. G. E. Ducl, with the help of some neighboring preachers. Some have been reclaimed and several professed conversion. Everything is going nicely on this circuit and Mr. Ducl is full of hope for the future.

Waterbury.—Rev. L. K. Willman, the pastor, is esteemed by his people, and his work is in good condition. The old-style class-meeting has disappeared, and in its place some topic previously announced is studied, and prayer and conversation make up the program. We are assured the innovation works well. A very successful union temperance meeting was held in this church on a recent Sunday evening.

FOR YOU

FOR that sour stomach use Stuart's Dyspepsia Tablets, because they digest the food before it has time to sour, ferment and poison the blood.

FOR loss of appetite take Stuart's Dyspepsia Tablets, because food promptly digested creates a natural desire for MORE.

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FOR gas in stomach and bowels, causing distress, belching and headaches, use Stuart's Dyspepsia Tablets; always indicated in such cases.

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FOR every form of weak digestion and stomach trouble (except cancer of the stomach) Stuart's Dyspepsia Tablets is the safest, most natural, most successful cure. No patent medicine, but composed of digestive acids, pepsin, bismuth, Golden Seal and similar valuable stomach remedies.

For sale by druggists at 50c. for full size package, or by mail from Stuart Co., Marshall, Mich. Kindly ask your druggist first.

Stirring music and enthusiastic speeches were given. Mr. Charles Graves and ex-Gov. Dillingham were the speakers. The *Methodist Bulletin* is a breezy little sheet published weekly by Pastor Willman. It contains the order of services, with notices and miscellaneous matter interesting to the local church. The front page is adorned with a beautiful cut of the fine church edifice.

West Enosburgh.—All departments of church work here are moving on pleasantly. The congregations have increased since the commencement of the Conference year. The Sunday-school is well attended and increasing in interest. The pastor's salary is paid to date. Every interest of the church is carefully looked after by its devoted pastor, Rev. E. T. Brush. The benevolences thus far show considerable advance over previous years.

Personals.—Your reporter had the pleasure recently to once more greet the sweet-spirited, conscientious and faithful old veteran, Rev. W. R. Puffer, and his most excellent wife. Their pleasant and comfortable home is situated on Main St., in the thrifty little village of Richford. Mr. and Mrs. Puffer are in better health than usual, in the best of spirits, and are going on in the Lord's work, doing the best they can for the prosperity of the church they once so faithfully served. They are rarely absent from the service of the sanctuary, and take a warm interest in all the affairs of God's kingdom. It is an inspiration to converse with such veterans. May the Lord increase his usefulness on and on until he is summoned home!

Rev. J. H. Wallace, who took a supernumerary relation at the last Conference session, is improving in health slowly, but surely. He preaches as occasion offers for his brethren. He had a very delightful and edifying trip to the great metropolis in the early part of October. One Sunday was spent in the city; he heard Dr. C. H. Parkhurst in the morning, and Rev. A. C. Dixon in the evening. These great preachers made the day a blessed one in his memory. He returned to his Richford home, he says, better physically, mentally and spiritually. He hopes to take active work again in the spring.

Rev. L. Olin Sherburne, presiding elder of St. Albans District, is making himself felt at every point on the district and in every possible way. New life is being infused into every department

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DR. GRAY'S SYNTHETIC BIBLE CLASSES

Rev. James M. Gray, D. D., conducts two weekly evening classes in Boston, for the synthetic study of the Bible. On Tuesday, the New Testament, at Clarendon St. Baptist Church, cor Montgomery St., South End; and on Saturday, the Old Testament, at the second Congregational Church, Washington and Centre Sts., Dorchester. Time 7:45 prompt. Instruction free. All are cordially invited.

UNIVERSITY LECTURES

Under the auspices of the
EDUCATION DEPARTMENT OF THE
Twentieth Century Club.

FIRST COURSE:

Man in the Light of Evolution. Lectures by John M. Tyler, Professor of Biology at Amherst College. Nov. 7, 12, 19, Dec. 3, 10, 17, Jan. 7, 14, 21, 28

SECOND COURSE:

The Development of the Brain. Dr. Charles Sedgwick Minot, Professor of Histology and Human Embryology at Harvard Medical School, Feb. 4 and 11.

Adolescence, A Study in Evolution. Dr. E. Stanley Hall, President of Clark University. Feb. 18 and 25.

The Influence of Physical Conditions on the Evolution of Man. Dr. Nathaniel S. Shaler, Professor of Geology at Harvard University, March 4.

Evolution of Government as Illustrated by the Growth of the Modern City. Dr. Albert Shaw, Editor of the *Review of Reviews*. March 11.

Growth and Development in the Spiritual Life of Mankind. Dr. William J. Tucker, President of Dartmouth College. March 18 and 25.

Lorimer Hall, Tremont Temple, Saturdays, at 10:30 A. M.

Bibliography, syllabi of the lectures of the second course, and other information, will be furnished later to all in attendance.

Lowest Prices Yet for Sheets and Pillow Cases made from the celebrated Atlantic Mills Cotton at surprisingly low prices for goods of that standard cloth. For comparison we give actual retail price for amount of cotton in each sheet. *Further remarks are surely unnecessary.*

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1¾x2½ yard Sheets . . .	45c.	33c	45x38½ Pillow Cases . . .	15c.	11c
2 x2½ yard Sheets . . .	50c.	37c	50x40½ Pillow Cases . . .	17c.	13c
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of church work. The pastor and his family feel that they have in him a warm and sympathetic friend. He is constantly planning for the consolidating and the utilizing of the spiritual forces of the church and aggressive work along all lines. The closing year of his district work thus far is the best.

CREAMER.

Montpelier District

Montpelier.—Principal W. M. Newton and Mrs. Newton are rejoicing over the advent of their son, Dean William, who was given by God on Oct. 21 to henceforth brighten and bless their home. Heartly congratulations!

White River Junction.—Pastor Hough has begun the delivery of a new and popular lecture entitled, "Uncle Sam's Land: Its Makers and Destiny." It is needless to say that this is in Mr. Hough's best style.

Balance on the Right Side.—A statement received from the efficient treasurer of the Claremont Junction Union Camp-meeting Association shows that, after liquidating a small deficit brought over from last year, and paying all outstanding bills, as far as known, the Association can begin the new year with a cash balance on hand of about one hundred dollars. This may furnish a good nucleus for the amount required for the contemplated tabernacle.

Revival Work.—Every charge ought, extraordinary excepted, to soon engage in an aggressive revival campaign. The powers of darkness are always vigilant and are incessantly active, and only a campaign in which leader and people propose to push the battle to the gates will prevent loss and shame. Let every pastor and member take this motto: "A great work for a great God."

Heath.—After a long period of spiritual depression there are signs of promise. Congregations and Sunday-school attendance have both increased. One young man has been converted and one backslider has been reclaimed. Pastor Bolster is doing much pastoral work, talking with the people upon the subject of personal religion and praying with them. A series of revival meetings will be held soon.

West Fairlee.—The newly-organized Junior League is flourishing. Some have been converted and will be baptized in the near future. Pastor Ellis is doing faithful work at both this place and Copperfield. Among the new departures is the organization of a monthly missionary prayer-meeting.

Thetford Centre.—An unusual amount of sickness has prevailed here, thus preventing aggressive measures; but Pastor Baker has announced a series of revival meetings for the near future. May they be the means of a great spiritual uplift to the entire church and community!

Bradford.—Evangelist Gilling and Gospel Singer Crowell, who so efficiently labored at Barre and elsewhere last year, will conduct a series of revival meetings here in the near future. Dr. W. H. W. Rees gave a good address and secured a good collection for the Freedmen's Aid cause on his recent visit here.

Woodstock.—The Methodist and Christian churches are soon to unite in a revival campaign

in which it is proposed to "fight it out on this line" if it takes all winter, and to tremendously stir things until the most conservative realize the urgent need of personal consecration to personal work. Rev. F. D. Handy is our efficient pastor here.

Pittsfield.—Rev. A. W. Ford has numerous calls to engage in evangelistic work elsewhere, but chooses to spend most of his time at home preparing for a siege of the enemy here. A score of faithful souls second his efforts.

Rochester.—This church has been wired for electric lights, and Mrs. Kezer and others are raising money for the fixtures, which will be in shortly. Pastor Reeder has returned from the West, and proposes to inaugurate an advancement against the kingdom of Satan at once. May he be properly sustained by the church!

Bellows Falls.—The church has been slated. There is an increasing attendance at the class and prayer-meetings, and earnest hearts are praying for a season of refreshing from the presence of the Lord.

Hancock.—A gracious revival seems to have begun at this place. The ground has been most faithfully tilled by Rev. W. E. Lang, and now the first-fruits of harvest begin to come in. May the sheaves be many!

RETLAW.

St. Johnsbury District

Cabot.—Oct. 16, 3 were baptized and received on probation. A good spiritual interest prevails, and the church is hopeful. Rev. I. P. Chase, pastor.

NEW HAMPSHIRE CONFERENCE

Concord District

Groveton and Stratford.—The pastor is very earnestly seeking to promote the work of God here. Meetings have been held in Stratford for some days. This pastor, as well as others, feels the need of the hearty co-operation of his people in evangelistic work. One reason of non-success is the indifference of the church and the inability of the pastor to arouse them. No more earnest and faithful servant can be found than this field has in Rev. E. B. Perkins.

Stark.—Excellent work is being done here. Rev. C. J. Brown has been holding special meetings for weeks past. Quite a number have expressed a desire to lead a Christian life. The

Tours to Washington

The Royal Blue Line has inaugurated another series of their popular personally conducted eight day tours to Washington, D. C. Accommodations are provided at the Riggs House and every detail is first class. \$27 covers practically every expense from Boston. Stop-overs are permitted, and side trips may be arranged to LURAY, GETTYSBURG, RICHMOND and OLD POINT. Tours leave Boston Nov. 15, Dec. 27, and every month until June, 1899. For illustrated itinerary, address A. J. Simmons, New England Agent 211 Washington St., Boston.

charge has five Sunday-schools that are very interesting centres. The pastor is carrying out the provision of the Discipline that when ten persons can be found there shall be a Sunday-school. One or two of these may not continue during the winter.

While there is plenty of work for one man in Stark, the needs have been such that *West Milan* has been attached to this place and Mr. Brown has taken hold of the work with zeal. They are having an excellent year and are looking for better things.

Pittsburgh.—The pastor's home has had the addition of a ten-pound boy, which increases the noisy portion of Methodism. Congregations keep up well. The claim is fully paid to date. There are some earnest souls here who mean to do all they can to promote the kingdom of God.

Stewartstown and Beecher Falls.—There is no particular increase of interest here. We wonder sometimes that, with the adverse currents there are outside the church, we hold our own as well as we do. This north country is overrun by a class of people whose chief business is more to tear down what the churches there are doing than anything else. If they can get some weak-kneed person of the local church to follow after them they glory more in that than to see a dozen sinners saved. "Sure we must fight if we would reign." The pastor's wife is adding to a small salary by teaching a term of school.

Colebrook.—Sunday congregations are very good. Rev. E. N. Jarrett's sermons are greatly enjoyed by the people. He is anxious for the salvation of the lost. There is a great deal of indifference here, not only out of the church but in it. We are in need of a great religious over-turning.

East Colebrook and East Columbia.—The latter charge is lamenting the removal from their midst of Mr. John Carrier and wife, who have sold their farm. This takes a good supporter from this little company. The work is not greatly prosperous. All are hoping for better things, but think they are slow in coming.

South Columbia.—Some material improvements continue. A new chimney has been built at the parsonage, and paint has been bought to paint the house. There is a good general interest here. The people always speak well of the services of the pastor, Rev. W. F. Ineson, and some of the neighboring charges look with a rather covetous eye, saying, "Send him to us."

B.

About Light!

The day of candle supremacy in our towns and cities has long gone by, and now illuminating gas has to take a second place, and electricity as an illuminant stands in the front rank. Given either the gas or the electric light, both are very greatly aided by the use of the reflector. The latter adjunct is an indispensable requisite in the lighting of any large church or other public building. Write for further particulars to the maker, I. P. Frink, 551 Pearl St., New York.

How the Price Has Been Lowered.

The claim which is made in our advertising columns today that the *Paine Furniture Company* has done more than any other house in Boston to bring about the low prices on brass bedsteads which have prevailed in the last few years, is acknowledged to be true by every one who is cognizant of the facts. This great establishment, with its extensive resources, has abundantly proved its power to lower prices whenever it sees fit. Handling brass bedsteads in enormous quantities, they have steadily worn away the price, until today one can actually purchase at their warehouses a brass bedstead for less money than is charged for a wooden one. This is strange but true.



Economical, Convenient, the Crystallized, Combined Essence of Nature's Unsulphurated, Exquisite Flavors,

BELL'S
Spiced Seasoning
A Dozen Flavors in One.
30 Years the Favorite.

NEW ENGLAND CONFERENCE

Boston Methodist Preachers' Meeting.—Mrs Hartzell, wife of Bishop Hartzell, will speak on Africa next Monday morning, Nov. 14, at 10.45 o'clock. Mrs. Hartzell has a story of thrilling interest to tell, and she tells it with a charming simplicity and directness. Everybody is invited.

South District

Highlandville.—The pastor, Rev. J. H. Tompson, is about to enter upon a revival campaign, with much promise of success. The feeling among the people indicates a readiness for these meetings, and the pastor thinks it may be "a day of visitation."

Walnut Hill, Dedham.—Our work here is going well. The treasurer's report for the first half year shows the current expenses all paid and the benevolent collections well provided for. These are systematically taken every month, the smaller apportionments being consolidated. A good religious interest is also manifest, some having already commenced a Christian life. Revival services are being held by the pastor, Rev. J. H. Pillsbury. The service on Sunday evening, Oct. 30, was very impressive. The pastor preached on the theme, "The Crown of Thorns and the Cross," illustrating the thought of the sermon with reproductions of a few of the masterpieces of painting: Dore's "The Crowning with Thorns," Reni's "Ecce Homo," Dore's "Descent from the Pretorium," Veronese's "Jesus Bearing His Cross," Munkacsy's "Crucifixion," and Rubens' "Descent from the Cross." All pronounced it one of the most impressive services they ever attended. One asked for prayer at the close of the services.

North District

South Framingham.—Rev. Alfred Woods, now closing the fifth year of his pastorate with this church, is made glad by seeing a good revival interest among the people. Eight persons have recently sought the Lord and been taken into church fellowship, and the work is not yet done. "The harvest truly is plentiful."

Woburn.—The lectures by the pastor, Rev. I. H. Packard, have made an auspicious beginning, the first one, on "Venice," drawing a very large audience. The Chinese Sunday-school which has been in progress in this church has grown in numbers and efficiency. It is beginning to bear fruit for the Master. On a recent Sunday, in the presence of a large audience completely filling the vestry, two Chinamen were baptized by immersion. The service was an impressive one, and in the exercises which followed the congregation considered the subject: "Why the Religion of Christ should be Carried into China."

East District

Malden, Belmont Church.—Rev. J. P. Kennedy and his people are engaged in special meetings, which are to be held nightly, except Saturdays, for fully a month. Neighboring pastors are lending ready and efficient aid from time to time.

East Boston, Saratoga St.—Thursday evening, Oct. 27, a mass meeting was held for the purpose of showing the "Mission Work of Boston Methodism." A reception in the parlors of the church was given at 7 o'clock, just preceding the public exercises in the church. Addresses were made by workers representing the Deaconess Home, the Italian Church, the Portuguese Mission, the Epworth Settlement, and the Medical Mission. Dr. Crane, the pastor, spoke on "Home Missions." The exercises were enlivened by music and readings. A silver collection was taken.

West District

Springfield Preachers' Meeting.—A large number were present on Oct. 24 and listened to a lucid presentation, by Prof. R. W. Cooper, of Henry George's theory—which the speaker did not accept. Eugene V. Debs, the famous advocate of socialism, being in the city, was invited into the meeting by one of the brethren, and addressed the assemblage in a very interesting way. It is only fair to say that instead of appearing the fierce ranting whom some may have conceived him to be, he seemed a thoughtful and

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

gentlemanly man of quiet demeanor and persuasive speech, with reference to whom one could readily believe, as he incidentally remarked, that "one's character may be better than his reputation."

Bishops' Meeting.—This meeting, much anticipated by Methodists of this region, has come and gone. Many availed themselves of the privilege of introduction to the Bishops on the occasion of the reception tendered them. Many more, on Sunday, listened to them in the pulpits of Springfield and vicinity. And on Monday night a large audience listened to Bishops Ninde and Merrill at the Epworth League rally. It certainly is to be hoped that from the presence of these men, some at least of whom may be styled truly apostolic, and who despite their vast responsibilities and great authority are so unassuming in manner and fraternal in spirit, a new inspiration for honest work in the Redeemer's cause has come to the people called Methodists.

Grace Church.—Bishop Bowman's delightful personality and his sermon, characterized by simplicity and sweetness of spirit, charmed the people of this church on Sunday, Oct. 30. The home of the pastor, Rev. E. P. Herrick, felt his presence a benediction.

NOVEMBER WEDDINGS

In the Cut Glass Department will be seen an extensive display of exquisite designs of cut crystal pieces, also of complete table services, adapted to wedding and complimentary gifts.

And in the Art Pottery Rooms (third floor) will be seen the newest things of China from Minton's, Doultons, Crown Derby, Worcester Royal Pottery, as well as our importations of Clouston's and Satsuma pieces (choice bric-à-brac) from Yokohama, from the ordinary to the costly specimens.

In the Dinner Set Department are to be seen the superb new designs from the Cauldon China Works, Wedgwood, Haviland, and the old Canton China and Dresden Blue Onion; also more than fifty stock patterns to choose from, in sets or parts of sets as required, from the ordinary to the costly decorations, up to the five hundred dollar services.

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N. B. — In the Lamp Department (on gallery) new and attractive specimens. In the various departments will be found house-keeping outfits in all branches of our line.

OBITUARIES

My lost, my own and I,
Shall have so much to see together by and by.
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.
I do believe that God will give a sweet sur-
prise

To tear-stained, saddened eyes,
And that His heaven will be
Most glad, most tided through with joy for
you and me,
As we have suffered most. God never made
Spirit for spirit, answering shade for shade,
And placed them side by side —
So wrought in one, though separate, mysti-
fied —
And meant to break
The quivering threads between. When we
shall wake
I am quite sure we will be very glad
That for a little while we were so sad.

— George Kingle.

Keeney. — Mrs. Elizabeth Julia (Grant) Keeney was born in Wapping, Conn., May 30, 1835, and died at Manchester, Conn., July 19, 1898.

Her parents were Christians, and she is the last of the three children to pass away. She was most happily converted at the age of fifteen, and has all these years lived a most consistent and useful Christian life. She was married to Mr. V. Warner, of Rockville, Conn., who lived but two years, after which she resided in Rockville and Hartford, and finally came to Manchester to live eighteen years ago. Fourteen years ago she was married to Mr. Timothy Keeney, of Manchester, who was one of the pillars in the Methodist Church at North Manchester, closing his useful life four years since.

Mrs. Keeney was of a most cheerful disposition, and always saw the bright and hopeful side of people and events; indeed, she brought sunshine wherever she went. Her own church and Sunday school found in her a ready assistant to all plans of work under-

taken, and her purse was ever open to the numerous calls for assistance in the church and out of it. She was the teacher of a class of young ladies, and filled the office of a steward; she was also deeply interested in missionary work, helping heartily in the W. F. M. S. and for the last ten years holding the office of treasurer of the W. H. M. S. To each of these societies she willed \$100. Feeling always a deep interest in the Wapping Church, where she was converted, and the more so because of the large number of boys and young people which it furnishes for town and city life, therefore needing to be well sustained in order to mold and inspire the youthful souls for Christ, she regularly subscribed for its support and in her will left to it \$2,000, the interest to be used yearly.

During the last eighteen months of her life she suffered extremely under a most painful cancer, for which two operations had been performed; but she endured with patience and fortitude the tedious days and nights, awaiting her release from suffering. She passed away most peacefully, and was laid to rest in the family lot in Wapping.

A great number of people attended the funeral, many of whom she had been the means of blessing by her kind and sweet Christian spirit and gifts. While her pew in the church is empty, we know she fills a seat in the home above.

EDWARD P. PHREANER.

Barrett. — Charles Frazer Barrett was born in Mount Holly, Vt., June 27, 1814, and died in Proctorsville, Vt., Sept. 18, 1893.

His father, Edward Barrett, was of a prominent Massachusetts family, and his mother, Abi Bassett, was descended from William Bassett, one of the founders of Plymouth Colony. His educational privileges were the common schools and the academy of Ludlow, Vt. He began what proved to be a very active business life by serving as clerk in the store of Sargent & Robbins in Chester, Vt., in 1834, continuing, as partner, in mercantile trade there and at Bartonsville until 1846, when he removed to Proctorsville, Vt., where he resided until his death.

That his abilities were recognized by his fellow-men is shown in the official positions which he held — constable and collector of taxes nineteen years, deputy collector of internal revenue after the civil war eight years, town agent to prosecute and defend suits seven years, selectman ten years, member of the legislature in 1872, register of court of insolvency seventeen years, and register of the probate court for the Windsor district twenty-four years, surrendering the last-named position only a few months ago because of his fatal illness.

Such an active man could but have a great love of life. Some four years ago cancer of the face began to develop. Then began one of the most heroically-fought and persistently-continued battles for life that the writer has ever known, sparing neither material substance nor physical suffering in the effort to gain the victory. During this protracted struggle there were the very natural questionings why the all-wise Father should permit such affliction to come upon him — and who can find any satisfying answer except that He knows? When the evidence became conclusive that the last enemy would surely conquer, there was composed reliance upon God to endure the suffering until the release should come. He was ever ready to greet his friends, and very appreciative of their sympathy. As long as he could hear and speak he greatly enjoyed the pastoral ministrations.

The funeral was held Sunday, Sept. 18, the pastor using as the basis of his remarks the words, "He was a good man." On the following Sunday evening the Epworth League, which bears the charter name "Charles F. Barrett Chapter," held a memorial service.

Mr. Barrett joined the Methodist Episcopal Church at Proctorsville during the pastorate of Rev. D. W. C. Huntington in 1854, and ever continued devoted to all its interests. He was for many years the recording steward and financial agent of the church. A former pastor who was associated with him in the prime of his activities thus testifies to his worth in these relations: "My recollections of him are only and entirely pleasant. As a church official he was faithful, efficient and courteous — as much so as any man I have ever known. He seemed to feel that his pastor had earned his salary and that it was the duty of the church to pay it, and to pay it cheerfully. He never made his pastor feel that he was regarded as a pauper, and that his salary was a gratuity. As a Christian I found him faithful, reliable and exemplary. I never heard him speak an unkind or impure word. I never knew him to deport himself in a manner that called for an apology. He seemed always to live 'as seeing Him who is invisible.' In my long experience as an itinerant minister I have known

many good men, but not one whom I esteemed more highly than Brother Barrett." His own brother thus writes of him: "He was a man of strict integrity, independent, persistent, just, faithful in every relation. He was religious in his convictions and in his reliance upon God, more positively than in devout sentiment and emotional experience."

In 1837 he married Miss Sarah Henry, of Chester, Vt., who died in 1850, leaving an only child, Frances Sarah, who married Alvin M. Thompson of Clarendon, Vt. In 1852 Mr. Barrett married Miss Lydia E. Ober, of Cambridgeport, Vt., who survives him. He had three brothers. The only one now living, Joseph H., of Loveland, Ohio, was with him in the last days of his illness.

Mr. Barrett was the best-preserved old man, both mentally and physically, the writer has ever known, bearing his fourscore and four years with the strength and vigor of a man of sixty, having good promise of rounding out a century but for the fell disease which took him away. Thus the Lord transfers His faithful workers from the earthly to the heavenly sphere. Who will be raised up to take his place in the church and in the world?

WM. N. ROBERTS.

Bond. — Mrs. Mary Bond, widow of Geo. S. Bond, who was killed in the last battle of the War of the Rebellion, was born in Washington, Maine, Oct. 23, 1831, and died in South Thomaston, Maine, June 25, 1895.

Mrs. Bond was converted and joined the Methodist Episcopal Church in Rockland during the pastorate of Rev. George Pratt. When she removed to South Thomaston her membership was transferred there, and she gave herself wholly to the church. She was for many years a steward, and superintendent of the Sunday-school. The responsibilities of these and other relations were willingly and joyfully accepted when they came

Prevent Pneumonia

Prevention is always better than cure, even when cure is possible. But so many times pneumonia is not cured that prevention becomes the natural act of that instinct of self-preservation which is "the first law of nature." Pneumonia can be prevented and is often cured by the use of Ayer's Cherry Pectoral.

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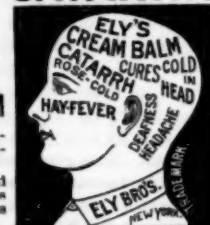
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CONSUMPTION

as the command of the Head of the church. She only wished to know the will of her Lord; to know was to follow. Her faith and service were intelligent. She read and studied the best books and periodicals. Her work in the Sabbath-school and other services of the church was efficient. Many call her blessed.

Her last sickness was brief. She laid down the weapons of her warfare to buckle them on again, but her Lord said, "It is enough; come home." When her fellow-workers were expecting to renew the service as she should lead them, they were saddened with the news that Mrs. Bond was dead. With heavy hearts and many tears they laid her body in the tomb to await the resurrection of the just, but with faith unshaken they take up the work of soul-saving; for, though the workmen are called home, the work lives.

C. A. P.

McGraw. — Annie, daughter of Rev. and Mrs. J. D. McGraw, was born in Danforth, Me., Jan. 8, 1883, and died in West Lubec, Maine, Aug. 12, 1898, aged 15 years, 7 months, and 4 days.

She was one of a family of five children — four daughters and one son. At the age of five years she was baptized by Presiding Elder J. W. Day, and early evinced a trust in Jesus. Her life was sunshine not only in the home, but also in the various charges to which her father has been called. Her talents were consecrated and her services sought in the different departments of religious and social life which came into her pathway. She was especially studious and apt in her school life, which she very much prized and loved.

In the last moments of that young, earnest, bright life, she gave expression to the blessed hope that she was going away only to be separated for a little time from the friends of earth. "Her sun has gone down while it was yet day."

The funeral services occurred at the home, Sunday, Aug. 14, conducted by the writer and Rev. A. B. Carter, of East Machias.

M. S. HILL.

Words of Hope for Weak Men

Men with weakened powers and exhausted vigor have been taught to believe that such cases are hopeless. They lose all ambition and give themselves up to despair. Their condition may be the result of habits, or indiscretions, or it may be to a certain extent inherited, but there is compensation in Nature and these ills are curable. Seek Dr. Greene, 34 Temple Place, Boston, Mass., or write him fully. He has found the glorious remedies that redeem manhood and multitudes of men testify to the wonderful recuperative powers of the treatment of this great specialist. One of his wonderful discoveries is the world-famed Nervura. The advice of your local doctor you have found valueless, but the world's foremost physician tells you he can cure you and restore you to usefulness. He will give you advice absolutely free, and your case will be treated with inviolable confidence. Many men have been victims of costly experiments and are skeptical, but the broad statements of this eminent physician can be trusted. Think what restored vitality would mean to you and hesitate no longer. Write to Dr. Greene and he will be cured.

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NEWS OF THE WEEK

Wednesday, November 2

— The Maria Teresa, accompanied by the repair ship Vulcan and the collier Leonidas, is on her way to Norfolk from Guantanamo.

— The cruiser Topeka sails from New York for Havana; the Solace sails for San Juan, Porto Rico.

— Not a case of yellow fever reported in Santiago during the last sixty days; cases of ordinary sickness are 90 per cent. less than usual at this season.

— In Jacksonville, when the newly-appointed Internal Revenue collector, who is a Negro, took possession of his office, all the white clerks employed there resigned.

— The Woman's Board of Foreign Missions opens its regular session at Springfield.

— Official returns from Canada show that the Prohibitionists carried the Dominion by a majority of 13,884.

— British Asiatic fleet cleared for action and ready to put to sea.

Thursday, November 3

— The cruiser Buffalo, formerly the Nictberoy, sails from New York for Manila; she carries 700 men to Admiral Dewey.

— Gen. Wood discovered that the transport Port Victor about to sail from Santiago was without proper supplies for the sick and lacked the necessary medicine.

— Secretary Alger issues the first order looking to the occupation of Cuba by American troops; the date set for the first troops is Nov. 22.

— The annual meeting of the Church Extension Society begins in this city.

— A transport arrives at San Francisco from Manila bringing news that fever is prevalent among troops there and that small-pox is raging among natives, with so far twelve cases and six deaths among our troops.

— The British Government orders large quantities of coal shipped from Philadelphia to West Indian ports.

Friday, November 4

— Gen. Nunez calls on Secretary Alger and tells him of the conditions in Cuba.

— Death of Col. Amos Webster, a member of General Grant's staff.

— It is announced in the papers that the Spanish Commissioners reject the American demands in regard to the Philippines.

— The 51st Iowa regiment sails for Manila.

— Victoria (Australasia) legislature decides against woman's suffrage by a vote of 190 to 156.

— It is understood that M. Dupuy, the new French Premier, will recall Major Marchand.

— Troops of the Powers formally take possession of Crete.

— Gen. Kitchener receives a sword and the freedom of the city in the Guild Hall, London.

— Death of Julius Goldschmidt, consul-general of the United States at Berlin.

Saturday, November 5

— The Maria Teresa reported lost in a gale; crew saved by the Vulcan and Merritt, which reach Charleston and report the loss.

— The torpedo boat Dupont breaks all records from New York to Newport; she averages 23 knots an hour.



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— A fire in Haverhill causes \$30,000 loss.

— Captain Eulate, formerly in command of the Vizcaya, has been appointed captain of the port of Cadiz.

— It is reported that the insurgents have defeated the Spanish at Iloilo.

— Protocol between Chile and Argentina approved by Chilean Congress.

— German Emperor and Empress arrive at Beyrout; owing to intense heat, they are to return to Germany by water.

— One hundred Spanish soldiers die on the transport Gran Antilla from Havana to Spain.

Monday, November 7

— An explosion, followed by fire, wrecks the Supreme Court room of the national Capitol, destroys valuable records, and ruins the large law library.

— Death of David Ames Wells, the noted economist, at Norwich, Conn.

— Annual meeting of the Freedmen's Aid and Southern Education Society in Boston.

— Sixty-eight employees of the Bellevue Hospital in New York arrested for illegal registration.

— Fifteen or more men killed and many injured by collapse of a roof in the new Wonderland Theatre in Detroit.

— The Japanese cruiser Kasagi, built by the Cramps, sails from New York for Newcastle, England, to receive her Armstrong guns.

— Admiral Schley leaves Porto Rico on the Newark for the United States, bringing with him the report of the evacuation committee.

— Five persons connected with the plot to assassinate the President of Brazil sentenced to long terms of imprisonment.

— Prince George of Greece is to be the head of the new administration in Crete.

Tuesday, November 8

— President McKinley goes to Canton, Ohio, to vote.

— The 1st Vermont regiment has been mustered out.

— Death of Rev. H. L. Wayland, D. D., a distinguished Baptist editor, of Philadelphia, aged 68.

— The strike at the Border City Mills, Fall River, said to be broken.

— A procession of 300 Negroes, armed with rifles, parade the streets of Wilmington, N. C., stoning street cars and forcing whites out of them.

— John B. Coyle, Jr., manager of the International and Portland S. S. Companies, dies in Portland, Me.

— It is reported from Madrid that the German Emperor will pay a visit to the Spanish capital on his way home.

— The Greek Ministry has resigned.

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The Publisher of ZION'S HERALD wishes to obtain copies of the following numbers of this paper. Any one who may have them or may know where they can be obtained will confer a favor by writing him:—

Aug. 27, Dec. 31, 1830; March 18, May 13, 20 and 27, June 3, 10, 17, Aug. 5 and 19, Sept. 23, Oct. 21, Nov. 25, 1831; June 8, Sept. 21, Oct. 19, 1832; March 22, June 14, 1833 (from 1829 to 1833 published in New York); Jan. 7, Aug. 26, Oct. 28, Nov. 4, 1835; July 26, 1837; Apr. 29, 1840; Feb. 17, 1841; Dec. 29, 1847.

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